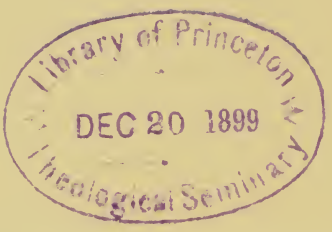

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Chicago Lutheran Theologica
Seminary.
Chicago Lutheran Theologica
Seminary record

Announcement

OF THE

Theological Seminary

OF THE

Evangelical Lutheran Church

AT

Chicago, Ill.

1891 — FIRST YEAR — 1892

FLEMING H. REVELL COMPANY,

NEW YORK:
30 Union Square: East.

CHICAGO:
148 and 150 Madison Street.

Publishers of Evangelical Literature.

CALENDAR.

1891.

Sept. 30.—WEDNESDAY, 10 A. M. Organization of the Board of Directors.

Oct. 1.—THURSDAY, 10 A. M. Formal Opening of the Seminary.

Oct. 2.—FRIDAY, 9 A. M. Fall Term begins.

Dec. 23.—WEDNESDAY, 1 P. M. Fall Term ends.

CHRISTMAS VACATION.

1892.

Jan. 7.—THURSDAY, 9 A. M. Spring Term begins.

Apr. 13.—WEDNESDAY, 1 P. M. Easter Vacation begins.

Apr. 21.—THURSDAY, 9 A. M. Easter Vacation ends.

May 12.—THURSDAY, 9 A. M. Written Examination begins.

May 18.—WEDNESDAY, 1 P. M. Spring Term ends.

SUMMER VACATION.

Oct. 6.—THURSDAY, 9 A. M. Fall Term begins.

Dec. 21.—WEDNESDAY, 1 P. M. Fall Term ends.

CHRISTMAS VACATION.

1893.

Jan. 5.—THURSDAY, 9 A. M. Spring Term begins.

Mar. 29.—WEDNESDAY, 1 P. M. Easter Vacation begins.

Apr. 6.—THURSDAY, 9 A. M. Easter Vacation ends.

May 10.—THURSDAY, 9 A. M. Written Examinations begin.

May 17.—WEDNESDAY, 1 P. M. Spring Term ends.

ANNOUNCEMENT

OF THE

THEOLOGICAL SEMINARY

OF THE

EVANGELICAL LUTHERAN CHURCH

AT

CHICAGO, ILL.

FIRST YEAR.

1891-92.

FLEMING H. REVELL COMPANY,

NEW YORK:
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CHICAGO:
148 AND 150 MADISON ST.

Publishers of Evangelical Literature.

BOARD OF DIRECTORS.*

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FACULTY.

Rev. Revere Franklin Weidner, D.D.,
Professor of Dogmatics, and of Greek and Hebrew Exegesis.

Rev. Henry Warren Roth, D.D.,
Professor of Practical Theology and Church History.

*Appointed by the General Council of the Ev. Luth Church in America.

ABBREVIATIONS.

I.	TH. ENCY.	Course of	Theological Encyclopædia.
II.	ENG. N. T.	"	Exegesis of English New Testament.
III.	BIB. INT.	"	Biblical Introduction.
IV.	GK. JR.	"	New Testament Greek, Junior Course.
V.	HEB. JR.	"	Old Testament Hebrew, Junior Course.
VI.	CH. HIST.	"	Church History.
VII.	ENG. O. T	"	Exegesis of English Old Testament
VIII.	BIB. THEOL.	"	Biblical Theology.
IX.	ETHICS.	"	Moral Philosophy and Christian Ethics.
X.	CAT.	"	Catechetics, Evangelistics, and Diaconics.
XI.	GK. SR.	"	New Testament Greek Exegesis, Senior Course.
XII.	HEB. SR.	"	Old Testament Hebrew Exegesis, Senior Course.
XIII.	DOG.	"	Dogmatics and History of Dogmas.
XIV.	SYM.	"	Apologetics, Symbolics and Confessions.
XV.	HOM.	"	Homiletics and Practical Exercises.
XVI.	PAST. THEOL.	"	Pastoral Theology, Liturgics and Church Polity.
XVII.	PHIL.	"	Encyclopædia and History of Philosophy.
XVIII.	THEOL. LIT.	"	Critique of Theological Literature.

CATALOGUE OF STUDENTS.

FIRST YEAR 1891–92.

Regular Students.

ANDA, C. A. - - - - - Chicago, Ill.
Th. Ency., Eng. N. T., Bib. Int., Gk. Jr., Heb. Jr., Ch. Hist., Bib. Theol.

JOHNSON, B. B. - - - - Bru, Manitoba.
Th. Ency , Eng. N. T., Bib. Int., Gk. Jr., Ch. Hist., Bib. Theol.

LEAS, J. A. - - - - - Goshen, Ind.
Th. Ency., Eng. N. T., Bib. Int., Gk. Jr., Heb. Jr., Ch. Hist., Bib. Theol

OLANDER, J. T. - - - - - Chicago, Ill.
Th. Ency , Eng N. T., Bib. Int., Gk. Jr., Heb. Jr., Ch. Hist., Bib. Theol

SCHAAP, A. - - - - - Chicago, Ill.
Th. Ency., Eng, N. T., Bib. Int., Gk. Jr., Heb. Jr., Bib. Theol.

SIGURDSON, J. A. - - - - Pembina, N. Dak.
Th. Ency., Eng. N. T., Bib. Int., Gk. Jr., Ch. Hist., Bib. Theol.

Irregular Students.

GRIFFITH, D. B. - - - - Chicago, Ill.
Greek Junior, Hebrew Junior.

MARCELIUS DAVID, - - - - - Chicago, Ill.
Greek Junior.

ROSENTHAL, K. - - - - Chicago, Ill.

Post Graduates.

AARRESTAD, TORLEIF, REV. - - - Chicago, Ill.
Th. Ency., N. T. Exegesis, Bib. Int., Ch. Hist.

ARVESSEN, NILS, REV. - - - - Chicago, Ill.
N. T. Exegesis.

EVALD, C. A., REV. - - - - Chicago, Ill.
Heb. and O. T. Exegesis, Greek and N. T. Exegesis.

ROSENQUIST, ERIK, REV. - - - Chicago, Ill.
Heb. and O. T. Exegesis, Greek and N. T. Exegesis.

FIRST YEAR, 1891–92.

GRADUATES IN THE SEPARATE DEPARTMENTS.

I. THEOLOGICAL ENCYCLOPÆDIA.

C. A. ANDA. J. A. LEAS. A. SCHAAP.
B. B. JOHNSON. J. T. OLANDER. J. A. SIGURDSON.

II. EXEGESIS OF ENGLISH NEW TESTAMENT.

C. A. ANDA. J. A. LEAS. A. SCHAAP.
B. B. JOHNSON J. T. OLANDER. J. A. SIGURDSON.

III. BIBLICAL INTRODUCTION.

C. A. ANDA. J. A. LEAS. A. SCHAAP.
B. B. JOHNSON. J. T. OLANDER. J. A. SIGURDSON.

IV. CHURCH HISTORY.

C. A. ANDA. J. A. LEAS. J. A. SIGURDSON.
B. B. JOHNSON. J. T. OLANDER.

V. BIBLICAL THEOLOGY.

C. A. ANDA. J. A. LEAS. A. SCHAAP.
B. B. JOHNSON. J. T. OLANDER. J. A. SIGURDSON.

ORIGIN AND AIM OF THE INSTITUTION.

It was long felt that the vast immigration from the Lutheran countries of the Old World, and the constant removal of our people from the Eastern States, demanded an adequate ministry for this increasing population. Special attention was called to this subject and the need of immediate action was strongly urged by the Rev. Dr. Passavant, in the opening sermon before the General Council at its convention in Chicago, in 1869. In consequence, a day was set apart for the consideration of "Ministerial Education," and in the minutes of this convention it is recorded, that after a full and earnest discussion, the following resolutions were unanimously adopted:

"*Resolved I.* That, in the deliberate judgment of this Council, the time has come when the wants of the Lutheran population in the Western States, require the establishment, at some central point, of a Theological Seminary, where the future ministry of our English, German and Scandinavian Churches may be educated together, in the unity of the common faith, confessed and maintained by this body.

"*Resolved II.* That the General Council of the Evangelical Lutheran Church in America, in the humble acknowledgment of its inability to carry forward this great and difficult undertaking to a successful issue by its own resolution and strength; nevertheless, in confident reliance upon Almighty God and His promised grace, does, now, in the name of Jesus Christ, and alone for His glory, solemnly resolve to take the necessary steps toward the establishment of such an institution."

After some of the preliminary steps had been taken towards carrying these resolutions into effect, among which

was the securing of a site for the Seminary, the adoption of a constitution and the election of the first professor, by the General Council, circumstances arose in several of the district synods over which the Council had no control, which delayed immediate action, while the great fire in Chicago and its serious results, made it impossible to open the Seminary until Oct. 1, 1891. Meanwhile, in the imminent needs of our foreign people for pastors for their churches, several synodical institutions had been called into being. The original aim of the Seminary however, remains the same. It is to educate our future ministry for the Western field, from the material on this field, who can minister to our people of various nationalities not only in their own tongues, but also in the language of their adopted country. The distinctive aim of this Seminary, so far as the providence of God may make this possible in our relation to existing institutions, is, therefore, to "EDUCATE TOGETHER," "men of a pure faith, of a holy life and of the requisite gifts and education, so that by all necessary learning and practical skill, they may be fitted for the ministry of the Gospel, especially in connection with the Evangelical Lutheran Church." (*Charter of the Seminary.*)

LOCATION.

The Seminary will be permanently located on the North Side, near Lake Michigan, in the fine grove near the corner of North Clark and Addison streets, where the Chicago and Evanston Railroad crosses Clark street. Two acres of this grove belong to the Seminary property, and one of the professor's houses (Dr. Weidner's residence), on the northeast corner of the property, is now ready for occupancy. It is expected that a dormitory for students with suitable lecture rooms and library will be erected in the near future. For the present, lectures are held in the chapel which is on the Hospital grounds adjoining the Seminary property.

TERMS OF ADMISSION.

The *Theological Seminary* is open to all students of the Evangelical Lutheran Church, who, having the proper gifts, give evidence of Christian character and experience. All students must have a good general education, and if possible, a full collegiate education. Exceptions will be made in cases where the student is advanced in years and has experience in teaching and in mission work, but in such cases the candidate is required to give evidence of such scholarship as will enable him successfully to pursue all the studies of the Theological Course.

1. Although the Seminary does not open before the first Thursday of October, applications for entrance should be sent at least two weeks previously, and if possible by the first of May of each year. An early application would enable the Faculty to give such practical advice to the student as would greatly benefit him in the pursuit of his studies. All such applications should be sent to Prof. R. F. Weidner, D. D., Lake View, Chicago, or to Rev. Prof. H. W. Roth, D. D., 94 Fowler St., Chicago, Ill.

2. Applicants must furnish satisfactory testimonials to the Faculty, as to their Christian character and practical ability, and all applicants for the regular course must furnish recommendations from pastors of the same synod to which the student belongs. Applicants from institutions of the Lutheran Church must also furnish a recommendation from the Faculty of the institution where they have previously studied.

3. Every student shall be considered as a probationer during the first four months of his admission into the Seminary, after which his matriculation may take place. If, after the lapse of this time, the Faculty shall unanimously determine that it is not expedient to retain him any longer as a student, he shall be dismissed. If he applies to the Faculty for letters of dismission, the circumstances which led to his dismission, shall be stated in

such terms as the Faculty may deem to be wise and just.

4. Every regular student before he is matriculated and enrolled as a permanent student of the Seminary, shall present to the Faculty in writing a brief account of his life, together with an explicit statement of the motives which induce him to devote himself to the ministry of the gospel, and at his matriculation shall make and subscribe the following affirmation:

"I hereby promise, that so long as I remain a student of this Theological Seminary, I will, with the help of God, faithfully and diligently attend all the recitations, lectures and instructions intended for me; that I will conscientiously and vigilantly observe all the regulations which are set forth in the Constitution and By-Laws of the Institution; and that I will pay due respect and obedience to the professors, and treat my fellow-students as brethren, and all others as becomes the Gospel of Christ."

NOTICE TO COMING STUDENTS.

Students reaching Chicago over the Pennsylvania lines, the C. B. & Q., the Chicago, Milwaukee & St. Paul, can take trains every few minutes from the same station (the Union Depot, on Canal street,) at which they arrive, and reach the Seminary by the Chicago & Evanston Railroad. Get tickets to *Addison Street* Station, which is across Clark street from the Seminary Grounds.

Students reaching Chicago by other lines have but a few blocks to the North Clark St. cable cars. Take a car marked LIMITS, ask for a transfer ticket, and at limits exchange, take a GRACELAND car to *Addison Street* at Seminary Grounds.

Students had best retain their checks, leaving at the station their trunks, etc., to be sent for from the Seminary.

THE COURSE OF STUDY.

At no time in the history of the Christian Church has so much stress been laid upon the proper training of the sacred Ministry as in our own day. In this the Evangelical Lutheran Church, ever since the days of the Reformation of the sixteenth century, has never been surpassed by any other branch of the Christian Church. But each period in the development of the history of the Church has its own problems to solve, and in the establishing of a new Theological Seminary of the Evangelical Lutheran Church, it may not be regarded unwise not only to retain what is best in the traditionary methods of instruction, but also to introduce such improvements as experience has shown to be conducive to the most direct and practical benefit of the ministry of the Church.

Among such improvements we may mention:

I.—***Separate Organization of the Courses or Schools.***

The whole course of instruction is divided into eighteen distinct and independent schools or courses, as specified below. In each of these, except Old Testament Hebrew Exegesis and New Testament Greek Exegesis, students of different grades of culture can study together in the same class. College graduates to their surprise will soon see that it is possible for men of inferior advantages and no collegiate education to equal them in various subjects by ability and diligence. The less educated, while encouraged by perceiving this fact, are at the same time brought to appreciate the great advantage of a knowledge of Latin, German, Greek and Hebrew, and are generally led to acquire, by great exertion, a knowledge of the learned languages.

The several classes of the various schools or depart-

ments meet from two to four times a week, according to the extent and difficulty of the subject, and the hours of lectures a .d recitations are so arranged as not to conflict.

II.—***Each Study is to be Completed in One Year.***

The course in each of the schools or courses is completed in one year, except Greek and Hebrew. A student may thus enter the Seminary for a single year and complete the subject he selects; and if he then determines to go on, other subjects may be taken up in the following year and in a like manner completed. Regular students who expect to take the full course and graduate are advised, however, to take up the courses in the logical and natural order as here outlined. If a college graduate, or a student of fair gifts, he could take at least six courses during his first year of study, which with one hour of Practical Exercises, would give him *twenty* hours of recitations weekly—in detail as follows:

1.	Theological Encyclopædia	3	hours weekly.
2.	Exegesis of English New Testament	3	" "
3.	Biblical Introduction	3	" "
4.	New Testament Greek Junior	3	" "
5.	Old Testament Hebrew Junior	3	" "
6.	Church History	4	" "
7.	Practical Exercises	1	" "
		20	hours weekly.

In the second year, if he has successfully passed the rigid oral and written examinations of each separate department, he could take at least six additional courses, which with one hour Practical Exercises would give him *Eighteen* hours of lectures and recitations weekly—in detail as follows:

1.	Exegesis of English Old Testament	3	hours weekly.
2.	Biblical Theology	3	" "
3.	Moral Philosophy and Christian Ethics	3	" "
4	Catechetics, Evangelistics and Diaconics	2	" "
5.	New Testament Greek Exegesis	3	" "
6.	Old Testament Hebrew Exegesis	3	" "
7.	Practical Exercises	1	" "
		18	hours weekly.

For the third year the student could take the last six courses, which with two hours devoted to the course of Homiletics and Practical Exercises would give him *seventeen* hours of lectures weekly—in detail as follows:

1.	Dogmatics - - - -	4	hours weekly
2.	Apologetics, Symbolics and Confessions -	3	" "
3.	Homiletics and Practical Exercises -	2	" "
4.	Pastoral Theology, Liturgics and Church Government - - - - -	3	" "
5.	Encyclopædia and History of Philosophy	3	" "
6.	Lectures on Theological Works - -	2	" "
		17	hours weekly.

These courses cover the whole science of Theology, and every student expecting to enter the ministry should be acquainted with them. To complete this course it will require three or four years, according to circumstances.

III.—***A Systematic and Scientific Study of the English Bible.***

A Theological Seminary should not only furnish facilities for studying the Scriptures in the original, but in these days of awakening in Bible study it is of the utmost importance that students preparing to preach the gospel in the English tongue should become masters of the English Bible. Six hours weekly will be devoted to the study of the English Bible each year, one course covering the New Testament and another the Old.

IV.—***Students not Possessing a Classical Education have Special Advantages.***

This Seminary is neither a college nor a high-school, it does not advise students to shorten their college course; on the contrary, it urges a full collegiate education whenever practicable. But the needs of the Church in our Western States are of such a peculiar nature that we feel justified in offering to pious young men of natural gifts, and possessing but a fair education, the privileges of this Seminary. The courses and methods of instruction are of such a thorough character that it is possible for a

a bright student with a good education, and without any knowledge of Latin, Greek or Hebrew at his entrance into the Seminary, to obtain a complete theological education in three years and graduate in each of the *eighteen* courses regularly offered. For those of less mental culture it will take four or more years to complete the same courses.

V.—***Advanced Students of Theology have Special advantages.*** The peculiar plan of this Institution forbids the admission *ad eundem gradum* of students who have taken part of a course at other Seminaries, or at European Universities. As every department is independent, Junior, Middle and Senior Classes are no longer spoken of. But an advanced student of theology, in addition to whatever coures he may select, may offer for examination whatever courses he may have studied formerly, whether at another Theological Seminary or privately, but no unordained student can graduate from this Seminary unless he has been enrolled as a regular resident student for one whole year, and that must be the last year before graduation. No one can become a graduate of the Seminary, until he has passed the rigid oral and written examinations in each department.

VI.—***Pastors, resident or non-resident, can take up special studies under the guidance of the Faculty.*** Many Lutheran pastors are anxious to pursue some theological study, but can not permanently give up their churches. Some of them could get leave of absence for a month or more and take up some special studies, and then return to their field of work and privately continue their studies, and at the end of the year offer an examination on the course or courses selected. We may call this one branch of the Theological Seminary Extension System. This Seminary offers such help to any pastor who wishes to avail himself of this opportunity. Though one month's residence would be of great value to the student, still this is not absolutely necessary. Special text books will be assigned and hints for study and preparation for ex-

amination given by letter. Further information will be furnished on application.

VII —***Post-Graduate Courses for resident or non-resident pastors.***

The following courses are open to all graduates of this or other Lutheran Theological Seminaries.

I.—EXEGETICAL.

1. Theological Encyclopædia and Hermeneutics.
2. Advanced Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. Aramaic, Syriac and Arabic.
5. Biblical Introduction, Higher and Textual Criticism.

II.—HISTORICAL.

6. Church History and Ecclesiastical Archæology.
7. Special Periods and Departments of Church History.
8. Patristics (Greek, Latin and English).
9. Symbolics and Confessions.
10. History of Dogmas.

III.—SYSTEMATIC.

11. Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Dogmatics (Latin).
14. Dogmatics (English).
15. Dogmatics (German or Scandinavian).

IV.—PRACTICAL.

16. Christian Art and Architecture.
17. Catechetics, Evangelistics and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology and Methodology of Church Work.
20. Liturgics and Church Polity.

V.—PHILOSOPHICAL.

21. History of Philosophy, and one Philosophical System.

22. Psychology and Logic.

23. Comparative Religions.

24. Rational Theism.

Graduation in eight of these courses leads to the degree of Baccalaureus Sacræ Theologiæ Doctor (B. D.) One course must be taken from each of the five departments, and three are elective. But it must clearly be understood that no one can take up any one of these courses, unless he first gives satisfactory evidence that he can pass the examination required in the corresponding course offered in the regular curriculum of the Seminary. At least one course must be offered and passed each year, otherwise the previous examinations will be void. The examinations in most subjects, and in the main, will be written. Candidates may present themselves for examination at any time between October and the first of May. When the degree is conferred and the diploma is awarded, the fee is twenty-five dollars. Residence is not required, as these courses may be pursued by the pastor while in charge of a congregation. Further information concerning text-books and courses will be furnished on application.

COURSES OF THE SEMINARY.

I.—THEOLOGICAL ENCYCLOPÆDIA.

PROFESSORS ROTH AND WEIDNER.

The object of this Course is to present a summary view of what is embraced in theological knowledge. It explains the inner organization of the science of theology, and maps out its divisions as a grand whole, and shows them in their relations to one another. In addition to Theological Encyclopædia proper there is also comprehended in this course the science of Hermeneutics, or the principles of the Interpretation of the Bible, together with Introduction to Dogmatic Theology.

In the first half of the year all the topics belonging to Exegetical Theology, including Biblical Hermeneutics, as well as those belonging to Historical and Systematic Theology are discussed, while the last half year is devoted to an outlook over Practical Theology and to Introduction to Dogmatics. In addition to text books, additional lectures on the History and Progress of Theological Science are delivered. In the discussion of the Introduction to Dogmatic Theology, special emphasis is laid on the Antithesis of Romanism and Protestantism, on the distinction between Lutheran and Reformed Protestantism, on the History of the Confessions, and on the General History of Dogmatics itself.

To graduate in this department the student must offer satisfactory written notes, in answer to questions based on the text-books and the oral lectures of the professor, covering Exegetical, Historical, and Systematic Theology, and in addition, each student must offer privately, whenever he may be prepared, a satisfactory oral presentation

of the three subjects of Biblical Hermeneutics, Practical Theology, and Introduction to Dogmatic Theology.

Text-Books: Weidner's *Theological Encyclopædia*, 3 vols., and his *Introduction to Dogmatic Theology*.

II.—EXEGESIS OF ENGLISH NEW TESTAMENT.

PROFESSOR WEIDNER.

In this course the New Testament is studied, using the English Revised Version, with special attention to the marginal readings. The aim is to cover the whole of the New Testament, expounding most fully those parts which are not carefully gone over in Greek Exegesis. The Life of Christ is carefully studied with the help of a Harmony of the Gospels, and one of the Gospels is expounded, the more important sayings of our Lord being examined with great minuteness. The Acts of the Apostles are studied in connection with the Pauline Epistles. A few of the leading Epistles of Paul are studied in detail, in chronological order, especially the Epistles to the Galatians, Romans, and Hebrews, and the Pastoral Epistles. The instruction is chiefly by lectures, but to graduate in this course students must pass a rigid oral and written examination on Kurtz's *Sacred History*, pp. 271–436, and have carefully studied Prof. Weidner's *Commentary on Mark*, and his *Studies in the New Testament*, 3 vols. As works of reference and collateral reading, Geikie's or Edersheim's *Life of Christ*, and Conybeare and Howson's *Life and Epistles of St. Paul*, are recommended.

III.—BIBLICAL INTRODUCTION.

PROFESSOR WEIDNER.

In this course the most important sciences, introductory and auxiliary to Exegetical Theology, are taught. It includes the four special sciences of Introduction to the Old Testament, Introduction to the New Testament, Biblical Archæology, and Biblical Geography.

In addition to the text-books used in this department, special lectures will be delivered on the Canon, on Pentateuchal Criticism, and on the Genuineness and Authenticity of the separate books of Scripture. In the New Testament special attention is paid to the question of the Origin of the Gospels, and to a careful analysis of the different books. In Biblical Archæology the latest results of modern research and travels are imparted by lectures. To graduate in this department, oral and written examinations must be passed on the text-books used and onthe lectures given by the professor.

Text-books: Smith's *Dictionary of the Bible* (abridged); Bissell's *Antiquities of the Bible;* Hurlbut's *Manual of Biblical Geography.* Works of reference and collateral reading: Keil's *Introduction to the Old Testament* and Weiss's *Introduction to the New Testament.*

IV.—NEW TESTAMENT GREEK JUNIOR.

PROFESSOR WEIDNER.

The Junior Course includes a careful study of New Testament Greek Grammar, with a rapid review of the forms of the Greek language. A large part of the Greek Testament is read in class, and careful exegetical work, if time allows, is done in some of the Pauline Epistles. The doctrines of Greek Syntax are discussed at length, and the peculiarities of the New Testament idioms incidentally explained. To graduate in this course it will be necessary to pass a rigid examination on Harper-Weidner's *Introductory New Testament Greek Method*, and offer for examination *the Four Gospels*, the *Acts of the Apostles*, and such Pauline Epistles as may have been exegetically studied in Class. An exact record is kept of the work done by each individual student.

Text-books: Harper-Weidner's *New Testament Greek Method:* Westcott-Hort's *Greek Testament* with Lexicon; Goodwin's or Hadley-Allen's *Greek Grammar* (the latter preferred); Green's *Handbook to the Grammar of the Greek Testament.*

V.—HEBREW JUNIOR.

PROFESSOR WEIDNER.

The pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple Hebrew sentences will be made prominent in the beginning of the course. The reading will advance at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles will be explained orally and illustrated in the reading. Constant attention will be paid to the phonetic laws underlying all changes of form, by the application of which the student could easily construct the paradigms for himself. In the second half-year the reading will be more extensive and rapid. By the close of the year the student should have mastered all the principles of the language and should be able to translate with ease any of the narrative prose portions of the Old Testament.

To graduate in this Course it will be necessary to pass a rigid examination on Harper's *Hebrew Method* and *Elements of Hebrew*, and offer in addition about 30 chapters of the Book of Genesis or its equivalent.

Text-books: Harper's *Hebrew Manual* and *Elements of Hebrew; Hebrew Bible* (Letteris' or Theile's edition preferred; or separate texts by Baer and Delitzsch); *Hebrew Lexicon* by Davies. For reference the student should also have Mitchell's Gesenius' *Hebrew Grammar.*

VI.—CHURCH HISTORY.

PROFESSORS ROTH AND WEIDNER.

This department embraces Church History in its various periods, Ecclesiastical Archæology, and Ecclesiastical Geography. The course consists in a careful study of the text-books, and to graduate it will be necessary for the student to pass strict oral and written examinations.

Text-books: Kurtz's *Church History*, 3 vols.; and Ben-

nett's *Christian Archæology*, Fisher's *Outlines of Universal History*, or equivalent.

VII.—EXEGESIS OF ENGLISH OLD TESTAMENT.

PROFESSOR WEIDNER.

In this course the Old Testament is studied in chronological order, using the Revised Version, with special attention to the marginal readings. The aim is to expound the whole Old Testament, especially those parts which are not carefully gone over in Hebrew Exegesis. Special attention is paid to all questions of Higher Criticism, and the progressive development of the doctrine of the Messiah is treated at length, all the more important passages in the Old Testament, including the Messianic Psalms and the Book of Isaiah, being fully discussed. The study of the prophecies is connected with the periods of Old Testament History to which they belong. Some of the Prophetical Books are minutely examined and interpreted. The instruction is mainly by lectures but to graduate in this course students must pass a rigid oral and written examination on Kurtz's *Sacred History*, pp. 1–270, and have carefully studied such commentaries on separate books as may have been assigned. Works of reference: Geikie's *Hours with the Bible*, and *Cambridge Bible for Schools and Colleges*.

VIII.—BIBLICAL THEOLOGY.

PROFESSOR ROTH.

Biblical Theology has for its aim to represent the religious ideas and doctrines which are contained in the Bible, and in it the conclusion and results of exegetical theology are given. The science naturally divides itself into the Biblical Theology of the Old Testament, and that of the New. Under that of the Old Testament are discussed especially the doctrines and ordinances of

Mosaism, the theology of Prophetism, and the doctrine of the Old Testament Wisdom literature.

The doctrinal systems of the New Testament writings are discussed under four heads: 1. The teaching of Jesus; 2. The Petrine type of Doctrine; 3. Paulinism in its various stages of development; and 4. The theology of John. In this presentation there will come into view the unity of the revelation of salvation which lies at the root of the particular doctrinal system of each separate book of the Bible.

Text-books: Weidner's *Biblical Theology of the Old Testament*; and his *Biblical Theology of the New Testament*, 2 vols.

IX.—MORAL PHILOSOPHY AND CHRISTIAN ETHICS.

PROFESSORS ROTH AND WEIDNER.

There are three different standpoints from which a system of Ethics or Duties may be presented, the empirical, the philosophical, and the Christian. As empirical ethics is based on experience and furnishes only a series of observations and rules, it can only be regarded as the vestibule, but not ethics itself. Philosophical Ethics seeks to develop the moral as a revelation given by reason, and takes philosophy as its exclusive ground and source. Christian Ethics, on the contrary, regards the moral as a revelation of faith in the personal God and in the historical Christ, as an expression of obedience to the revealed will of God, and is therefore, in respect to *extent* of contents and to the *means* at its disposal, richer than purely philosophical ethics. As however Christian Ethics may make use of philosophical ethics, and as there is no necessary opposition between them, and as Christian Ethics renews and corrects, completes and perfects Moral Philosophy, it is a decided advantage for the student to study first Moral Philosophy and then Christian Ethics. The course will consist therefore in the exposition

of a standard work in Moral Philosophy, to be supplemented with the study of Christian Ethics.

In the science of Christian Ethics the attempt is made to develop the principles and rules of duty which are formally sanctioned and taught by Christianity. Under General Ethics principles are discussed, under Special Ethics these principles are applied to the particular phenomena and manifestations of the moral life in defined relations. Special Ethics is again subdivided into Individual and Social Ethics, under which are discussed the doctrines of particular virtues and duties.

Text-books: Fleming's *Handbook of Moral Philosophy;* Weidner's *System of Christian Ethics.*

X.—CATECHETICS, EVANGELISTICS AND DIACONICS.

PROFESSORS ROTH AND WEIDNER.

This course of two hours weekly is devoted mainly to the science of Catechetics, or the theory of the Christian instruction of the young for membership in the Church. Much stress is laid on the application of the theory of Catechetics in the practical exercise of Catechization. Instruction will be mainly given in the form of lectures and practical exercises, with full presentation of the Systems of Von Zezschwitz and of Harnack. Special lectures will also be delivered on Foreign Missions, and on the best methods of carrying on the work of Home and Inner Missions, with full reference to all the best literature on the subject.

XI.—NEW TESTAMENT GREEK SENIOR.

PROFESSOR WEIDNER.

One hour each week is devoted to the rapid but careful reading of the Greek Testament, the aim being to read the remainder of the Greek Testament, in recitation hours. If this is not done in class-work, the student is required to read what is left privately, and pass an ex-

amination on what has not been offered at his Junior Examination.

A second hour each week is devoted to the *Greek Seminary*, in which the more important Pauline Epistles will be continuously studied, each student being required to write brief comments and critical notes on select portions of the books thus discussed, on the basis of Boise's *Notes* on the Greek Text and Weidner's *Studies in the Book*. The aim is not so much to offer the student some results of the professor's exegetical studies, as to train him to make an exegesis for himself. To graduate in this Course the student must show evidence that he has carefully studied Boise's *Notes* on Galatians, Romans, 1 and 2 Thessalonians, 1 and 2 Corinthians, Colossians, Ephesians, Philemon, Philippians, 1 and 2 Timothy, and Titus. The student receives credit for whatever extra work he may have done in the Junior Course.

The third hour weekly, during the first term, is devoted to a careful review of Greek Syntax, with systematic attention to the peculiarities of the New Testament Greek. The instruction, in the main, will be given orally, using Hadley-Allen's and Green's *Greek Grammar*, and Goodwin's Greek *Moods and Tenses* (latest edition), as text-books. During the last term, this hour will be devoted to the Textual Criticism of the Greek Testament, and to the reading of selections from the Septuagint, especially the Psalms. The principles of Textual Criticism will be fully presented, in connection with a suitable text-book, with practical application to the most important passages in the New Testament, and the familiar use of Tischendorf's minor critical edition. In the study of the Psalms in Greek, special attention will be given to the principal passages quoted in the Greek Testament, with close comparison of the Hebrew. Exegetical lectures will also be delivered on the most important Quotations from the Old Testament.

Text-Books: As in the Junior Course, but add: Thayer's *New Testament Greek Lexicon;* Boise's *Notes on the*

Greek Text of the Epistles of Paul; Goodwin's *Greek Moods and Tenses* (edition of 1890); Warfield's *Textual Criticism of the New Testament;* Tischendorf's Eighth *Minor Critical Edition* of Greek Testament; Swete's *The Psalms in Greek*, according to the Septuagint; Liddell and Scott's Greek Lexicon (the latest larger edition is best).

XII.—HEBREW SENIOR.

PROFESSOR WEIDNER.

In this course a knowlege of the forms is presupposed, and the object is to study portions of the principal Old Testament books critically. The syntax is given by explanation of the text and by lectures, in connection with the text-book. One hour each week is devoted to rapid reading of the most important chapters of the historical books and selections from the Psalms. In the other two hours the plan of study will be conducted as a *Hebrew Seminary*, in which different books of the Old Testament will be continuously studied, each student being required to write brief comments and critical notes on select portions of the book under discussion. In connection with such close study, special attention will be directed to all questions of Higher and Textual Criticism. Instruction in Textual Criticism will be given by lectures. The portions read are chiefly some of the Minor Prophets, the Messianic Psalms, Isa. 40–66, and selections from Job and Proverbs. Advanced students will also read the Book of Daniel, for the study of Biblical Aramæan.

To graduate in this department, all the class work must be up to a high standard, and so much must be done *privately* that the student can give evidence that at least one fourth of the Hebrew Bible has been read by him at sight or otherwise. Only students of superior linguistic attainments are advised to take this course.

Text-books: Bible and *Lexicon*, as in Junior Course; Mitchell's edition of *Gesenius'* *Grammar.* Harper's *Elements of Hebrew Syntax;* Riggs' *Chaldee Manual.*

XIII.—DOGMATICS AND HISTORY OF DOGMAS.

PROFESSOR WEIDNER.

Dogmatics is that deparment of Systematic Theology which aims to present in a scientific form, the results of exegetical and historical investigation, with reference to the truths embraced in the Christian faith in their organic connection. A system of dogmatics must not only have a biblical, but also a churchly character. The division of the material is suggested by the contents and the aim of Dogmatics. The whole subject matter is discussed under the seven following heads.

1. Theologia, or the Doctrine of God.
2. Anthropologia, or the Doctrine of Man.
3. Christologia, or the Doctrine of the Person of Christ.
4. Soteriologia, or the Doctrine of the Work of Christ.
5. Pneumatologia, or the Doctrine of the Work of the Holy Spirit.
6. Ecclesiologia, or the Doctrine of the Church.
7. Eschatologia, or the Doctrine of the Last Things.

The instruction is given by lectures in connection with text-books, on which the class is examined.

As no one is able to apprehend a doctrine in its vital relations unless he understands also its historical development in the Church, special stress is laid in this course on the History of Dogmas.

Text-books: Luthardt's *Kompendium;* Schmid's *Doctrinal Theology of the Evangelical Lutheran Church;* Weidner's *Biblical Theology of the New Testament;* Martensen's *Dogmatics; Symbolical Books of the Lutheran Church.*

XIV.—APOLOGETICS, SYMBOLICS AND CONFESSIONS.

PROFESSOR WEIDNER.

The science of Apologetics has for its aim the vindication of the truths of Christianity, in its two-fold aspect of defending the truth, and of showing the falsity and error of opposing views. A special course of lectures, covering the most essential points under controversy, is delivered during the year.

In addition to the text-books used in Symbolics, lectures are given on the Confessions of the various Churches, with special attention to the controversies between Lutherans and the Roman Church, Methodists, Baptists, Episcopalians, etc. A full course of lectures is also delivered on the Articles of the Augsburg Confession, and on the remaining Creeds of the Lutheran Church.

Text-books and works of reference: Smith's *Apologetics,* Mueller's *Symbolische Buecher;* Guenther's *Symbolik;* Krauth's *Conservative Reformation;* Plitt's *Symbolik.*

XV.—COURSE OF HOMILETICS AND PRACTICAL EXERCISES.

PROFESSOR ROTH.

Three hours, one hour each year, are devoted to practical exercises in reading, speaking and training in elocution. In the last year one hour each week is devoted to instruction in the theory of preaching. Special stress is laid on the History of Preaching, and on the arrangement, style and delivery of sermons. The students are trained in the reading of the Scriptures, the Liturgy and Hymns, and special attention is paid to the preparing of sketches of sermons, or sermons written in full, which are criticised by the professor in charge.

Text-books: Hill's *Rhetoric*; Broadus on *Preparation and Delivery of Sermons.*

XVI.—COURSE OF PASTORAL THEOLOGY, LITURGICS AND CHURCH POLITY.

PROFESSORS ROTH AND WEIDNER.

Pastoral Theology treats of the direction of the Christian life in the congregation, and of the Christian life of the pastor. In addition to the study of the text-book, special lectures are delivered by the professor in charge, covering special topics of Pastoral oversight.

In Liturgics the aim is to develop and apply the true principles of Divine Worship. Especial attention is paid to the history of Liturgics. In addition to the text-books on this subject, lectures are also delivered on special points of interest.

In the science of Church Polity stress is laid on the principles by which the Church is or should be organized and governed. This science is of the utmost importance on account of the hierarchical pretensions made by some Churches, and the disorganizing laxity of sectarianism. In addition to the text-book, special lectures are delivered in this Course.

Text-books: Horn's *Evangelical Pastor;* Horn's *Liturgics:* Harnack's *Praktischen Theologie*; Walther's *Pastoral Theologie.*

XVII.— ENCYCLOPÆDIA AND HISTORY OF PHILOSOPHY.

PROFESSORS ROTH AND WEIDNER.

It is utterly out of the question to take an intelligent attitude toward the theology of our day without some philosophical culture. The study of Philosophy is therefore a necessity, and if, as is for the most part the case, there has been no attention given to it, or at least a very superficial one, in the preparatory training of the student, it would be desirable to embrace, in the theological training proper, the most necessary elements of it as they bear upon religion. The object of the study of Philosophy is not so much to furnish results made up to the learner's

hand as it is to teach him to think philosophically. Philosophy is to be valued, but is not to be overvalued. The diversity of philosophical systems need not mislead us. Theology is able to make some use of all systems. It can apply to its own ends every philosophical system which acknowledges the essential distinction between God and the world, spirit and matter, freedom and necessity. That part of philosophical instruction known as *Encyclopædia of Philosophy* is of great importance to the theologian, as it gives him a wide survey and a general knowledge of the whole ground, and puts him in the position for further and independent study. Of equal importance is a philosophic view of the history of philosophy. A course of lectures will be delivered, mapping out the field, and text books will be used for special topics.

Text-books: Krauth's *Vocabulary of the Philosophical Sciences;* Ueberweg's *History of Philosophy;* Lotze's *Microkosmos;* Shield's *Philosophia Ultima.*

XVIII.—LECTURES ON THE GREAT THEOLOGICAL WRITERS OF ALL AGES.

PROFESSOR WEIDNER.

The aim of this Course is to give a full account and critique of the great theological works which have left their impress upon the Church, both in ancient and in modern times. The Course will close with a series of lectures reviewing recent theological thought in Germany, England, Holland, France, Scandinavia, and the United States.

EXPENSES.

No charge is made for tuition and room rent. Board can be obtained at $3.00 a week, and arrangements are in contemplation by which it will probably not cost more than $2.50 a week. It is hoped that by the beginning of next term a dormitory and hall will be ready for occupancy. Books and stationery will cost about $25.00

to $40.00 each year, according to the studies pursued. A student, with economy, can meet all his necessary expenses, board, washing, and books included, with $125 to $150.

SEMINARY YEAR AND VACATION.

There is really but one session, which begins on the first Thursday of October and closes with public exercises, in one of the Lutheran Churches of the city, on the third Thursday of May. No public recitations or lectures, however, are held during two weeks at Christmas, and during one week at Easter, the students then being expected to prepare for their examinations, both oral and written, which are held twice a year. It is of the utmost importance that students be present on the opening day of the session. Introductory lectures are delivered on that day by the professors, and the Course in each of the schools begins immediately. Those who arrive later will suffer much inconvenience. A delay of a few weeks may render it extremely difficult, and in some of the schools, impossible to prosecute the studies successfully. The vacation of eighteen weeks during the summer months affords a good opportunity for the students to engage in the practical work of the Church, as teachers, colporteurs, and assistants to missionaries, and a young man of experience can thus, by his own earnings, do much towards his support while preparing for the ministry.

CITY MISSIONARY WORK.

Chicago is one of the greatest missionary centers of the Lutheran Church in the world. Students of many nationalities will find abundant work among their own people. This Seminary, in the providence of God, hopes to aid in solving the great problem of the work of Home and Inner Missions, among our native and foreign speaking population. Of the six regular students attending the Seminary during this its first year, two have been working among their Icelandic countrymen, and at the

same time teaching in two English Sunday Schools; another, a Norwegian, is the assistant to the pastor of an English Lutheran Church; another, a Swede, is the assistant to the pastor of a Swedish Lutheran Church; a fifth is the religious reporter of one of the largest of the Chicago Daily Newspapers; while still another has assisted another of our English pastors, and teaches in two English Sunday Schools. Earnest young men, with some experience, will find an opportunity to engage in practical church work, even in the earlier part of their course in the Seminary.

AID TO STUDENTS.

To furnish the Church with an earnest and self-reliant ministry, it will be the aim to afford every possible assistance to the theological students to engage in such mission work under the direction of the authorities of the Seminary, as the students may be qualified for, without interfering with their studies. Beneficiary aid as such, is not, therefore, offered, but worthy and capable young men needing assistance, will receive a reasonable remuneration for such services as their experience and efficiency may make it proper for them to engage in the different fields of church work in this city and vicinity.

LIBRARY.

Arrangements are being made to obtain a carefully selected working library for the use of the students. In the meanwhile the library of the resident professor, under certain restrictions, is at the disposal of the students. By arrangement with the Trustees and Librarian of the Newberry Library, which is located on the North Side, the students of the Seminary have special privileges in the use of its valuable collection of reference books, and the library has offered to procure all the books which may be desired for use of our students and has already ordered a large number so designated.

Additions to the library, whether by the donation of

books, or the contribution of money to purchase them, will be thankfully received.

EXAMINATION AND GRADUATION.

There are two examinations in each school, one in the beginning of January, and the other at the close of the Seminary year in May, the latter including in some cases the whole course of study during the year. The examinations are both oral and written, and diplomas are granted in accordance with their results, taken in connection with the standing of the student during the year.

Non-resident pastors can offer their examinations at such times as may be indicated by the Faculty.

1. Graduation in any one Course entitles the student to a Diploma with the degree of graduate in that Course.

2. Graduation in all the eighteen Courses entitles the student to a diploma with the degree of *Full Graduate* of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill.

3. Graduation in eight of the Post-graduate Courses entitles the student to a diploma, with the degree of Baccalaureus Sacræ Theologiæ Doctor. (B. D.)

CO-WORKERS AND HELP.

A contribution of $2,500 will provide a Permanent Fund from which necessary expenses for one student will be furnished.

Special gifts are requested in aid of students requiring assistance. In every case funds at the disposal of the Seminary will be so applied as to aid worthy students who will engage in Sunday School and Mission Work in this city and vicinity.

Every offering will be gratefully received and duly acknowledged. Please send contributions to

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The hope is entertained that many will feel inclined to make bequests for the furtherance of the objects of this Seminary. A form of bequest is herewith given.

I hereby give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church, at Chicago, Illinois," the sum of---- (or that certain parcel and tract of land, etc.) to be applied by the Directors to the purposes of said Seminary. Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

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Th. Ency., Bib. Int., Ch. Hist. Gk. Sr., Heb. Sr., Eng. O. T.

NIELSEN, C. S. - - - - - Chicago, Ill.
Th. Ency., Bib. Int., Gk. Jr., Ch. Hist.

PEARSON, P. - - - - Chicago, Ill.
Th. Ency., Bib. Int., Ch. Hist., Eng. O. T.

POHLMANN, F. C. - - - - Lincoln, Ill.
Th. Ency., Gk. Sr., Heb. Jr., Eng. O. T., Ch. Hist. Hom., Cat.

RASMUSSEN, H. J. - - - - Lisbon, Neb.
Th. Ency. Bib. Int., Gk. Jr., Ch. Hist., Eng. O. T.

SCHAAP, P. A. - - - - - Chicago, Ill.
Eng. O. T., Ethics, Dog., Past Theol.

SIGURDSON, J. A. - - - Pembina, N. Dak.
Greek Sr., Eng. O. T., Ethics, Dog., Cat., Hom., Past. Theol.

STALLKNECHT, W. - - - - Chicago, Ill.
Th. Ency., Bib. Int., Gk. Jr., Heb. Jr., Ch. Hist., Eng. O. T.

VOSS, C. E. G. - - - - Parkersburg, Ia.
Th. Ency., Bib. Int., Gk. Sr., Heb. Jr., Ch. Hist.

YOUNG, H. - - - - - Lenexa, Ks.
Th. Ency., Bib. Int., Gk. Jr., Heb. Jr., Ch. Hist.

Irregular Students.

BRANDELLE, J. N. - - - - Altona, Ill
Gk. Jr., Heb Jr.

DELL, J. - - - - - Chicago, Ill.
Th. Ency., Bib. Int.

HILLEBOE, H. S. PROF. - - - Willmar, Minn.
Th. Ency., Bib. Int., Ethics, Bib. Theol., Ch. Hist.

JENSEN, H. P. - - - - Chicago, Ill.
Dog., Ethics.

MATTHEWS, J. R. - - - Chicago, Ill.
Greek Jr.

MOWLE, W. W. - - - - Chicago, Ill.
Greek Jr.

NEWELL, W. W. - - - Chicago, Ill.
Gk. Jr., Ethics.

SUMSTINE, D. R. - - - Youngstown, Pa.
Th. Ency., Bib. Int., Gk. Jr., Heb. Jr., Ch. Hist., Bib. Theol.

Post Graduates.

AARRESTAD, TORLEIF, REV. - - - Chicago, Ill.
Dog., Eng. O. T.

AURAND, C. M. REV. - - - Trenton, N. J.
Th. Ency., Bib. Int., Bib. Crit.

BOORD, J. A. REV. - - McClellandstown, Pa.
Th. Ency., Heb. Ex., Gk. Ex., Hom.

EVALD, C. A. REV. - - - - Chicago, Ill.
Th. Ency., Heb. Ex., Gk. Ex.

FAHNER, R. REV. - - - - Chicago, Ill.
Ch. Hist.

GEBERT, G. REV. - - - - Tamaqua, Pa.
Th. Ency., Heb. Ex., Gk. Ex.

GERBERDING, G. H. REV. - - Fargo, N. Dak.
Th. Ency.

GRIFFITH, D. B. REV. - - - Chicago, Ill.
Th. Ency., Heb. Ex., Gk. Ex.

HOLTER, F. REV. - - - - Scranton, Pa.
Th. Ency., Bib. Int., Ch. Hist., Cat., Hom.

HUEGLI, THEO. REV. - - - Pittsburgh, Pa.
Th. Ency., Gk. Ex.

HUFFARD, J. A. REV. - - - - Pulaski, Va.
Heb. Ex., Hist. of Dogmas, Dog. (Engl).

ISAACSON, H. E. REV. - - Port Allegheny, Pa.
Th. Ency., Heb. Ex., Sym., Ethics, Dog. (Latin), Hom., Hist. of Phil., Psych.

KRAUSS, E. F. REV. - - - Minneapolis, Minn.
Th. Ency., Gk. Ex., Ch. Hist., Apol., Dog. (Engl), Christ. Art, Lit., Hist. of Phil.

LEATHERMAN, R. L. REV. - - Minneapolis, Minn.
Th. Ency.

LODER, A. G. REV. - - - Tacoma, Wash.
Heb. Ex., Gk. Ex., Bib. Int., Ethics.

MCDANIEL, R. E. REV. - - - Tarentum, Pa.
Th. Ency., Sym., Dog., Ethics, Cat. Lit., Pat., Hist of Phil.

MELLBY, C. A. REV. - - - - Holden, Minn.
Th. Ency., Dog., Hist. of Dog.

MEYER, A. W. REV. - - - Pittsburgh, Pa.
Heb. Ex., Gk. Ex., Hom.

MILLER, C. A. REV. - - - - Salem, Va.
Th. Ency., Heb. Ex., Bib. Int. (Engl. Bible).

MEYERS, J. W. REV. - - - Toledo, Ohio.
Th. Ency.

ORTLEPP, E. REV. - - - Greenville, Ohio.
Gk. Ex., Dog. Ethics.

PARK, J. C. N. REV. - - - Centre Square, Pa.
Gk. Ex., Bib. Int., Ch. Hist., Ethics, Dog., Cat., Hom., Comp. Rel.

PASSAVANT, W. A. REV. - - Pittsburgh, Pa.
Th. Ency., Ch. Hist., Dog.

REHRIG, W. M. REV. - - - Greenville, Pa.
Th. Ency., Ch. Hist., Apol., Ethics, Dog., Hom., Pscy., Rat. Th.

ROSENQUIST, E. J. A. REV. - - - Chicago, Ill.
Th. Ency., Gk. Ex., Ch. Hist.

RUPP, J. C. F. REV. - - - McKeesport, Pa.
Th. Ency., Gk. Ex.

SCHACHT, J. C. REV. - - - McZena, Ohio.
Th. Ency., Gk. Ex.

SCHMUCKER, G. M. REV. - - Waynesburg, Ohio.
Th. Ency., Gk. Ex., Sym., Ethics, Dog. (Engl.), Cat., Hom., Psych.

SCHUH, L. H. REV. - - - Tacoma, Wash.
Th. Ency.

SHEALY, H. F. REV - - - Staunton, Va.
Th. Ency., Ch. Hist., Dog.

SHEATSLEY, J. REV. - - - Delaware, Ohio.
Th. Ency., Gk. Ex., Ethics.

SIBOLE, J. L. REV. - - - - Philadelphia, Pa.
Th. Ency.

SMITH, W. L. REV. - - - - St. Paul, Minn.
Th. Ency.

STEIMLE, A. REV. - - - - Red Wing, Minn.
Th. Ency.

TIMM, J. A. REV. - - - - Lyons, N. Y.
Th. Ency., Ch. Hist.

TREXLER, H. A. - - - - Rural Hall, N. C.
Th. Ency.

WEISKOTTEN, S. G. REV. - - Jamestown, N. Y.
Th. Ency., Gk Ex., Heb. Ex., Sym., Dog. (Engl.), Hom.

WELTNER, W. REV. - - - Rocky Ridge, Ohio.
Th. Ency., Ch. Hist.

WYSE, J. H. REV. - - - - Pomaria, S. C
Ch. Hist., Hom., Eng. Bible.

SUMMARY:

Regular Students, - - - -	23
Irregular Students, - - -	8
Post-Graduates, - - - - -	39
	70

Synods represented:

Regular students:	9	Synods.
Irregular students:	2	additional Synods.
Post-graduates:	9	additional Synods.
	20	Synods

General Council: -	7	Synods.
United Synod, South:	4	"
General Synod: - -	2	"
Synodical Conference:	2	"
Independent Synods:	5	"

SECOND YEAR, 1892–93.

GRADUATES IN THE SEPARATE DEPARTMENTS.*

FIRST YEAR, 1891–92.

I. THEOLOGICAL ENCYCLOPÆDIA.

A. C. ANDA, J. A. LEAS, A. SCHAAP,
B. B. JOHNSON, J. T. OLANDER, J. A. SIGURDSON.

II. EXEGESIS OF ENGLISH NEW TESTAMENT.

A. C. ANDA, J. A. LEAS, A. SCHAAP,
B. B. JOHNSON, J. T. OLANDER, J. A. SIGURDSON.

III. BIBLICAL INTRODUCTION.

A. C. ANDA, J. A. LEAS, A. SCHAAP,
B. B. JOHNSON, J. T. OLANDER, J. A. SIGURDSON.

IV. CHURCH HISTORY.

A. C. ANDA, J. A. LEAS, J. A. SIGURDSON.
B. B. JOHNSON. J. T. OLANDER,

V. BIBLICAL THEOLOGY.

A. C. ANDA, J. A. LEAS, A. SCHAAP,
B. B. JOHNSON, J. T. OLANDER, J. A. SIGURDSON.

*As the Catalogue each year goes to press before the results of the final examinations are known, announcements in the printed Catalogue will be made the following year.

EXAMINATION AND GRADUATION.

There are two examinations in each school, one in the beginning of January, and the other at the close of the Seminary year in May, the latter including in some cases the whole course of study during the year. The examinations are both oral and written, and diplomas are granted in accordance with their results, taken in connection with the standing of the student during the year.

Non-resident pastors can offer their examinations at such times as may be indicated by the Faculty.

1. Graduation in any one Course entitles the student to a Diploma with the degree of graduate in that Course.

2. Graduation in all the eighteen Courses entitles the student to a diploma with the degree of *Full Graduate* of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill.

3. Graduation in eight of the Post-graduate Courses entitles the student to a diploma, with the degree of Baccalaureus Sacræ Theologiæ Doctor. (B. D.)

CO-WORKERS AND HELP.

A contribution of $2,500 will provide a Permanent Fund from which necessary expenses for one student will be furnished.

Special gifts are requested in aid of students requiring assistance. In every case funds at the disposal of the Seminary will be so applied as to aid worthy students who will engage in Sunday School and Mission Work in this city and vicinity.

Every offering will be gratefully received and duly acknowledged. Please send contributions to

REV. H. W. ROTH, D.D., *Treasurer*,
No. 743 North Hoyne Ave., Chicago, Ill.

FORM OF BEQUEST.

The hope is entertained that many will feel inclined to make bequests for the furtherance of the objects of this Seminary. A form of bequest is herewith given.

I hereby give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church, at Chicago, Illinois," the sum of---- (or that certain parcel and tract of land. etc.) to be applied by the Directors to the purposes of said Seminary. Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

ORIGIN AND AIM OF THE INSTITUTION.

It was long felt, that the vast immigration from the Lutheran countries of the Old World, and the constant removal of our people from the Eastern States, demanded an adequate ministry for this increasing population. Special attention was called to this subject and the need of immediate action was strongly urged by the Rev. Dr. Passavant, in the opening sermon before the General Council at its convention in Chicago, in 1869. In consequence, a day was set apart for the consideration of "Ministerial Education," and in the minutes of this convention it is recorded, that after a full and earnest discussion, the following resolutions were unanimously adopted:

"*Resolved I.* That, in the deliberate judgment of this Council, the time has come when the wants of the Lutheran population in the Western States, require the establishment, at some central point, of a Theological Seminary, where the future ministry of our English, German and Scandinavian Churches may be educated together, in the unity of the common faith, confessed and maintained by this body.

"*Resolved II.* That the General Council of the Evangelical Lutheran Church in America, in the humble acknowledgment of its inability to carry forward this great and difficult undertaking to a successful issue by its own resolution and strength; nevertheless, in confident reliance upon Almighty God and His promised grace, does, now, in the name of Jesus Christ, and alone for His glory, solemnly resolve to take the necessary steps toward the establishment of such an institution."

After some of the preliminary steps had been taken towards carrying these resolutions into effect, among which

was the securing of a site for the Seminary, the adoption of a constitution and the election of the first professor, by the General Council, circumstances arose in several of the district synods over which the Council had no control, which delayed immediate action, while the great fire in Chicago and its serious results, made it impossible to open the Seminary until Oct. 1, 1891. Meanwhile, in the imminent needs of our foreign people for pastors for their churches, several synodical institutions had been called into being. The original aim of the Seminary however, remains the same. It is to educate our future ministry for the Western field, from the material on this field, who can minister to our people of various nationalities not only in their own tongues, but also in the language of their adopted country. The distinctive aim of this Seminary, so far as the providence of God may make this possible in our relation to existing institutions, is, therefore, to "EDUCATE TOGETHER," "men of a pure faith, of a holy life and of the requisite gifts and education, so that by all necessary learning and practical skill, they may be fitted for the ministry of the Gospel, especially in connection with the Evangelical Lutheran Church." (*Charter of the Seminary.*)

LOCATION.

The Seminary is now permanently located on the North Side, near Lake Michigan, in the fine grove near the corner of North Clark and Addison streets, where the Chicago and Evanston Railroad crosses Clark street, Two acres of this grove belong to the Seminary property, and one of the professor's houses (Dr. Weidner's residence), on the northeast corner of the property, has been built. A substantial HALL, accommodating fifty-six students has been erected, and although for the present the first floor will be used as a chapel, lecture rooms, and library, there will be accommodations for over forty students.

TERMS OF ADMISSION.

The *Theological Seminary* is open to all students of the Evangelical Lutheran Church, who, having the proper gifts, give evidence of Christian character and experience. All students must have a good general education, and if possible, a full collegiate education. Exceptions will be made in cases where the student is advanced in years and has experience in teaching and in mission work, but in such cases the candidate is required to give evidence of such scholarship as will enable him successfully to pursue all the studies of the Theological Course.

1. Although the Seminary does not open before the first Thursday of October, applications for entrance should be sent at least two weeks previously, and if possible by the first of May of each year. An early application would enable the Faculty to give such practical advice to the student as would greatly benefit him in the pursuit of his studies. All such applications should be sent to Prof R. F. Weidner, D. D., 1311 Sheffield Ave., Lake View, Chicago, or to Rev. Prof. H. W. Roth, D.D., 743 North Hoyne Ave., Chicago, Ill.

2. Applicants must furnish satisfactory testimonials to the Faculty, as to their Christian character and practical ability, and all applicants for the regular course must furnish recommendations from pastors of the same synod to which the student belongs. Applicants from institutions of the Lutheran Church must also furnish a recommendation from the Faculty of the institution where they have previously studied.

3. Every student shall be considered as a probationer during the first four months of his admission into the Seminary, after which his matriculation may take place. If, after the lapse of this time, the Faculty shall unanimously determine that it is not expedient to retain him any longer as a student, he shall be dismissed. If he applies to the Faculty for letters of dismission, the circumstances which led to his dismission, shall be stated in

such terms as the Faculty may deem to be wise and just.

4. Every regular student before he is matriculated and enrolled as a permanent student of the Seminary, shall present to the Faculty in writing a brief account of his life, together with an explicit statement of the motives which induce him to devote himself to the ministry of the gospel, and at his matriculation shall make and subscribe the following affirmation:

"I hereby promise, that so long as I remain a student of this Theological Seminary, I will, with the help of God, faithfully and diligently attend all the recitations, lectures and instructions intended for me; that I will conscientiously and vigilantly observe all the regulations which are set forth in the Constitution and By-Laws of the Institution; and that I will pay due respect and obedience to the professors, and treat my fellow-students as brethren, and all others as becomes the Gospel of Christ."

NOTICE TO COMING STUDENTS.

Students reaching Chicago over the Pennsylvania lines, the C. B. & Q., the Chicago, Milwaukee & St. Paul, can take trains every few minutes from the same station (the Union Depot, on Canal street,) at which they arrive, and reach the Seminary by the Chicago & Evanston Railroad. Get tickets to *Addison Street* Station, which is across Clark street from the Seminary Grounds.

Students reaching Chicago by other lines have but a few blocks to the North Clark St. cable cars. Take a car marked LIMITS, ask for a transfer ticket, and at limits exchange, take a GRACELAND car to *Addison Street* at Seminary Grounds.

Students had best retain their checks, leaving at the station their trunks, etc., to be sent for from the Seminary. *See map on inside front cover.*

THE COURSE OF STUDY.

At no time in the history of the Christian Church has so much stress been laid upon the proper training of the sacred Ministry as in our own day. In this the Evangelical Lutheran Church, ever since the days of the Reformation of the sixteenth century, has never been surpassed by any other branch of the Christian Church. But each period in the development of the history of the Church has its own problems to solve, and in the establishing of a new Theological Seminary of the Evangelical Lutheran Church, it may not be regarded unwise not only to retain what is best in the traditionary methods of instruction, but also to introduce such improvements as experience has shown to be conducive to the most direct and practical benefit of the ministry of the Church.

Among such improvements we may mention:

I.—***Separate Organization of the Courses or Schools.***

The whole course of instruction is divided into eighteen distinct and independent schools or courses, as specified below. In each of these, except Old Testament Hebrew Exegesis and New Testament Greek Exegesis, students of different grades of culture can study together in the same class. College graduates to their surprise will soon see that it is possible for men of inferior advantages and no collegiate education to equal them in various subjects by ability and diligence. The less educated, while encouraged by perceiving this fact, are at the same time brought to appreciate the great advantage of a knowledge of Latin, German, Greek and Hebrew, and are generally led to acquire, by great exertion, a knowledge of the learned languages.

The several classes of the various schools or depart-

ments meet from two to four times a week, according to the extent and difficulty of the subject, and the hours of lectures a d recitations are so arranged as not to conflict.

II.—***Each Study is to be Completed in One Year.***

The course in each of the schools or courses is completed in one year, except Greek and Hebrew. A student may thus enter the Seminary for a single year and complete the subject he selects; and if he then determines to go on, other subjects may be taken up in the following year and in a like manner completed. Regular students who expect to take the full course and graduate are advised, however, to take up the courses in the logical and natural order as here outlined. If a college graduate, or a student of fair gifts, he could take at least six courses during his first year of study, which with one hour of Practical Exercises, would give him *twenty* hours of recitations weekly—in detail as follows:

1.	Theological Encyclopædia	3	hours weekly.
2.	Exegesis of English New Testament	3	" "
3.	Biblical Introduction	3	" "
4.	New Testament Greek Junior	3	" "
5.	Old Testament Hebrew Junior	3	" "
6.	Church History	4	" "
7.	Practical Exercises	1	" "
		20	hours weekly.

In the second year, if he has successfully passed the rigid oral and written examinations of each separate department, he could take at least six additional courses, which with one hour Practical Exercises would give him *Eighteen* hours of lectures and recitations weekly—in detail as follows:

1.	Exegesis of English Old Testament	3	hours weekly.
2.	Biblical Theology	3	" "
3.	Moral Philosophy and Christian Ethics	3	" "
4.	Catechetics, Evangelistics and Diaconics	2	" "
5.	New Testament Greek Exegesis	3	" "
6.	Old Testament Hebrew Exegesis	3	" "
7.	Practical Exercises	1	" "
		18	hours weekly.

For the third year the student could take the last six courses, which with two hours devoted to the course of Homiletics and Practical Exercises would give him *seventeen* hours of lectures weekly—in detail as follows:

1.	Dogmatics - - - -	4	hours weekly
2.	Apologetics, Symbolics and Confessions -	3	" "
3.	Homiletics and Practical Exercises -	2	" "
4	Pastoral Theology, Liturgics and Church Government - - - - -	3	" "
5.	Encyclopædia and History of Philosophy	3	" "
6.	Lectures on Theological Works - -	2	" "
		17	hours weekly.

These courses cover the whole science of Theology, and every student expecting to enter the ministry should be acquainted with them. To complete this course it will require three or four years, according to circumstances.

III.—***A Systematic and Scientific Study of the English Bible.***

A Theological Seminary should not only furnish facilities for studying the Scriptures in the original, but in these days of awakening in Bible study it is of the utmost importance that students preparing to preach the gospel in the English tongue should become masters of the English Bible. Six hours weekly will be devoted to the study of the English Bible each year, one course covering the New Testament and another the Old.

IV.—***Students not Possessing a Classical Education have Special Advantages.***

This Seminary is neither a college nor a high-school, it does not advise students to shorten their college course; on the contrary, it urges a full collegiate education whenever practicable. But the needs of the Church in our Western States are of such a peculiar nature that we feel justified in offering to pious young men of natural gifts, and possessing but a fair education, the privileges of this Seminary. The courses and methods of instruction are of such a thorough character that it is possible for a

a bright student with a good education, and without any knowledge of Latin, Greek or Hebrew at his entrance into the Seminary, to obtain a complete theological education in three years and graduate in each of the *eighteen* courses regularly offered. For those of less mental culture it will take four or more years to complete the same courses.

V.—***Advanced Students of Theology have Special advantages.*** The peculiar plan of this Institution forbids the admission *ad eundem gradum* of students who have taken part of a course at other Seminaries, or at European Universities. As every department is independent, Junior, Middle and Senior Classes are no longer spoken of. But an advanced student of theology, in addition to whatever coures he may select, may offer for examination whatever courses he may have studied formerly, whether at another Theological Seminary or privately, but no unordained student can graduate from this Seminary unless he has been enrolled as a regular resident student for one whole year, and that must be the last year before graduation. No one can become a graduate of the Seminary, until he has passed the rigid oral and written examinations in each department.

VI.—***Pastors, resident or non-resident, can take up special studies under the guidance of the Faculty.*** Many Lutheran pastors are anxious to pursue some theological study, but can not permanently give up their churches. Some of them could get leave of absence for a month or more and take up some special studies, and then return to their field of work and privately continue their studies, and at the end of the year offer an examination on the course or courses selected. We may call this one branch of the Theological Seminary Extension System. This Seminary offers such help to any pastor who wishes to avail himself of this opportunity. Though one month's residence would be of great value to the student, still this is not absolutely necessary. Special text-books will be assigned and hints for study and preparation for ex-

amination given by letter. Further information will be furnished on application.

VII.—***Post-Graduate Courses for resident or non-resident pastors.***

The following courses are open to all graduates of this or other Lutheran Theological Seminaries.

I.—EXEGETICAL.

1. Theological Encyclopædia and Hermeneutics.
2. Advanced Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. Aramaic, Syriac and Arabic.
5. Biblical Introduction, Higher and Textual Criticism.

II.—HISTORICAL.

6. Church History and Ecclesiastical Archæology.
7. Special Periods and Departments of Church History.
8. Patristics (Greek, Latin and English).
9. Symbolics and Confessions.
10. History of Dogmas.

III.—SYSTEMATIC.

11. Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Dogmatics (Latin).
14. Dogmatics (English).
15. Dogmatics (German or Scandinavian).

IV.—PRACTICAL.

16. Christian Art and Architecture.
17. Catechetics, Evangelistics and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology and Methodology of Church Work.
20. Liturgics and Church Polity.

V.—PHILOSOPHICAL.

21. History of Philosophy, and one Philosophical System.

22. Psychology and Logic.

23. Comparative Religions.

24. Rational Theism.

Graduation in eight of these courses leads to the degree of Baccalaureus Sacræ Theologiæ Doctor (B. D.) One course must be taken from each of the five departments, and three are elective. But it must clearly be understood that no one can take up any one of these courses, unless he first gives satisfactory evidence that he can pass the examination required in the corresponding course offered in the regular curriculum of the Seminary. At least one course must be offered and passed each year, otherwise the previous examinations will be void. The examinations in most subjects, and in the main, will be written. Candidates may present themselves for examination at any time between October and the first of May. When the degree is conferred and the diploma is awarded, the fee is twenty-five dollars. Residence is not required, as these courses may be pursued by the pastor while in charge of a congregation. Further information concerning text-books and courses will be furnished on application.

SPECIMEN POST-GRADUATE COURSE.

I. Theological Encyclopædia and Hermeneutics.

This course is recommended to be taken by every one, as it outlines the whole field of theology. It consists of two parts:

I. *Text-books:* Weidner's *Theological Encyclopædia* (3 vols.), and his *Introduction to Dogmatic Theology.*

II (*a*) For those who read German.
Text-book: Zöckler's *Handbuch der Theologischen Wissenschaften.* (4 vols.)

(*b*) For those who cannot read German.
Text-books: Angus' *Bible Handbook.*
Terry's *Hermeneutics.*
Wright's *Introduction to the Old Testament.*
Dod's *Introduction to the New Testament.*
Hammond's *Textual Criticism of the New Testament.*
Weidner's *Biblical Theology of the New Testament.*
Fisher's *Church History and Manual of Christian Evidences.*
Moule's *Outlines of Christian Doctrine.*
Horn's *Liturgics and Evangelical Pastor.*
Broadus' *Preparation and Delivery of Sermons.*
Thompson's *Foreign Missions.*

COURSES OF THE SEMINARY.

I.—THEOLOGICAL ENCYCLOPÆDIA.

PROFESSORS ROTH AND SADTLER.

The object of this Course is to present a summary view of what is embraced in theological knowledge. It explains the inner organization of the science of theology, and maps out its divisions as a grand whole, and shows them in their relations to one another. In addition to Theological Encyclopædia proper there is also comprehended in this course the science of Hermeneutics, or the principles of the Interpretation of the Bible, together with Introduction to Dogmatic Theology.

In the first half of the year all the topics belonging to Exegetical Theology, including Biblical Hermeneutics, as well as those belonging to Historical and Systematic Theology are discussed, while the last half year is devoted to an outlook over Practical Theology and to Introduction to Dogmatics. In addition to text books, additional lectures on the History and Progress of Theological Science are delivered. In the discussion of the Introduction to Dogmatic Theology, special emphasis is laid on the Antithesis of Romanism and Protestantism, on the distinction between Lutheran and Reformed Protestantism, on the History of the Confessions, and on the General History of Dogmatics itself.

To graduate in this department the student must offer satisfactory written notes, in answer to questions based on the text-books and the oral lectures of the professor, covering Exegetical, Historical, and Systematic Theology, and in addition, each student must offer privately, whenever he may be prepared, a satisfactory oral presentation

of the three subjects of Biblical Hermeneutics, Practical Theology, and Introduction to Dogmatic Theology.

Text-Books: Weidner's *Theological Encyclopædia*, 3 vols., and his *Introduction to Dogmatic Theology*.

II.—EXEGESIS OF ENGLISH NEW TESTAMENT.

PROFESSOR WEIDNER.

In this course the New Testament is studied, using the English Revised Version, with special attention to the marginal readings. The aim is to cover the whole of the New Testament, expounding most fully those parts which are not carefully gone over in Greek Exegesis. The Life of Christ is carefully studied with the help of a Harmony of the Gospels, and one of the Gospels is expounded, the more important sayings of our Lord being examined with great minuteness. The Acts of the Apostles are studied in connection with the Pauline Epistles. A few of the leading Epistles of Paul are studied in detail, in chronological order, especially the Epistles to the Galatians, Romans, and Hebrews, and the Pastoral Epistles. The instruction is chiefly by lectures, but to graduate in this course students must pass a rigid oral and written examination on Kurtz's *Sacred History*, pp. 271–436, and have carefully studied Prof. Weidner's *Commentary on Mark*, and his *Studies in the New Testament*, 3 vols. As works of reference and collateral reading, Geikie's or Edersheim's *Life of Christ*, and Conybeare and Howson's *Life and Epistles of St. Paul*, are recommended.

III.—BIBLICAL INTRODUCTION.

PROFESSORS WEIDNER AND SADTLER.

In this course the most important sciences, introductory and auxiliary to Exegetical Theology, are taught. It includes the four special sciences of Introduction to the Old Testament, Introduction to the New Testament, Biblical Archæology, and Biblical Geography.

In addition to the text-books used in this department, special lectures will be delivered on the Canon, on Pentateuchal Criticism, and on the Genuineness and Authenticity of the separate books of Scripture. In the New Testament special attention is paid to the question of the Origin of the Gospels, and to a careful analysis of the different books. In Biblical Archæology the latest results of modern research and travels are imparted by lectures. To graduate in this department, oral and written examinations must be passed on the text-books used and onthe lectures given by the professor.

Text-books : Smith's *Dictionary of the Bible* (Peloubet); Bissell's *Antiquities of the Bible ;* Hurlbut's *Manual of Biblical Geography ;* Angus' *Bible Hand-Book.* Works of reference and collateral reading : The *Introductions* of Harman, Keil, and Weiss.

IV.—NEW TESTAMENT GREEK JUNIOR.

PROFESSOR WEIDNER.

The Junior Course includes a careful study of New Testament Greek Grammar, with a rapid review of the forms of the Greek language. A large part of the Greek Testament is read in class, and careful exegetical work, if time allows, is done in some of the Pauline Epistles. The doctrines of Greek Syntax are discussed at length, and the peculiarities of the New Testament idioms incidentally explained. To graduate in this course it will be necessary to pass a rigid examination on Harper-Weidner's *Introductory New Testament Greek Method*, and offer for examination *the Four Gospels*, the *Acts of the Apostles*, and such Pauline Epistles as may have been exegetically studied in Class. An exact record is kept of the work done by each individual student.

Text-books: Harper-Weidner's *New Testament Greek Method:* Westcott-Hort's *Greek Testament* with Lexicon; Goodwin's or Hadley-Allen's *Greek Grammar* (the latter preferred); Green's *Handbook to the Grammar of the Greek Testament.*

V.—HEBREW JUNIOR.

PROFESSOR WEIDNER.

The pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple Hebrew sentences will be made prominent in the beginning of the course. The reading will advance at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles will be explained orally and illustrated in the reading. Constant attention will be paid to the phonetic laws underlying all changes of form, by the application of which the student could easily construct the paradigms for himself. In the second half-year the reading will be more extensive and rapid. By the close of the year the student should have mastered all the principles of the language and should be able to translate with ease any of the narrative prose portions of the Old Testament.

To graduate in this Course it will be necessary to pass a rigid examination on Harper's *Hebrew Method* and *Elements of Hebrew*, and offer in addition about 30 chapters of the Book of Genesis or its equivalent.

Text-books: Harper's *Hebrew Manual* and *Elements of Hebrew; Hebrew Bible* (Letteris' or Theile's edition preferred; or separate texts by Baer and Delitzsch); *Hebrew Lexicon* by Davies. For reference the student should also have Mitchell's Gesenius' *Hebrew Grammar*.

VI.—CHURCH HISTORY.

PROFESSORS ROTH AND SADTLER.

This department embraces Church History in its various periods, Ecclesiastical Archæology, and Ecclesiastical Geography. The course consists in a careful study of the text-books, and to graduate it will be necessary for the student to pass strict oral and written examinations.

Text-books: Kurtz's *Church History*, 3 vols ; and Ben-

nett's *Christian Archæology*, Fisher's *Outlines of Universal History*, or equivalent.

VII.—EXEGESIS OF ENGLISH OLD TESTAMENT.

PROFESSOR WEIDNER.

In this course the Old Testament is studied in chronological order, using the Revised Version, with special attention to the marginal readings. The aim is to expound the whole Old Testament, especially those parts which are not carefully gone over in Hebrew Exegesis. Special attention is paid to all questions of Higher Criticism, and the progressive development of the doctrine of the Messiah is treated at length, all the more important passages in the Old Testament, including the Messianic Psalms and the Book of Isaiah, being fully discussed. The study of the prophecies is connected with the periods of Old Testament History to which they belong. Some of the Prophetical Books are minutely examined and interpreted. The instruction is mainly by lectures but to graduate in this course students must pass a rigid oral and written examination on Kurtz's *Sacred History*, pp. 1–270, and have carefully studied such commentaries on separate books as may have been assigned. Works of reference: Geikie's *Hours with the Bible*, and *Cambridge Bible for Schools and Colleges*.

VIII.—BIBLICAL THEOLOGY.

PROFESSOR ROTH.

Biblical Theology has for its aim to represent the religious ideas and doctrines which are contained in the Bible, and in it the conclusion and results of exegetical theology are given. The science naturally divides itself into the Biblical Theology of the Old Testament, and that of the New. Under that of the Old Testament are discussed especially the doctrines and ordinances of

Mosaism, the theology of Prophetism, and the doctrine of the Old Testament Wisdom literature.

The doctrinal systems of the New Testament writings are discussed under four heads: 1. The teaching of Jesus; 2. The Petrine type of Doctrine; 3. Paulinism in its various stages of development; and 4. The theology of John. In this presentation there will come into view the unity of the revelation of salvation which lies at the root of the particular doctrinal system of each separate book of the Bible.

Text-books: Weidner's *Biblical Theology of the Old Testament*; and his *Biblical Theology of the New Testament*, 2 vols.

IX.—MORAL PHILOSOPHY AND CHRISTIAN ETHICS.

PROFESSORS WEIDNER AND SADTLER.

There are three different standpoints from which a system of Ethics or Duties may be presented, the empirical, the philosophical, and the Christian. As empirical ethics is based on experience and furnishes only a series of observations and rules, it can only be regarded as the vestibule, but not ethics itself. Philosophical Ethics seeks to develop the moral as a revelation given by reason, and takes philosophy as its exclusive ground and source. Christian Ethics, on the contrary, regards the moral as a revelation of faith in the personal God and in the historical Christ, as an expression of obedience to the revealed will of God, and is therefore, in respect to *extent* of contents and to the *means* at its disposal, richer than purely philosophical ethics. As however Christian Ethics may make use of philosophical ethics, and as there is no necessary opposition between them, and as Christian Ethics renews and corrects, completes and perfects Moral Philosophy, it is a decided advantage for the student to study first Moral Philosophy and then Christian Ethics. The course will consist therefore in the exposition

of a standard work in Moral Philosophy, to be supplemented with the study of Christian Ethics.

In the science of Christian Ethics the attempt is made to develop the principles and rules of duty which are formally sanctioned and taught by Christianity. Under General Ethics principles are discussed, under Special Ethics these principles are applied to the particular phenomena and manifestations of the moral life in defined relations. Special Ethics is again subdivided into Individual and Social Ethics, under which are discussed the doctrines of particular virtues and duties.

Text-books: Fleming's *Handbook of Moral Philosophy;* Weidner's *System of Christian Ethics.*

X.—CATECHETICS, EVANGELISTICS AND DIACONICS.

PROFESSORS ROTH AND WEIDNER.

This course of two hours weekly is devoted mainly to the science of Catechetics, or the theory of the Christian instruction of the young for membership in the Church. Much stress is laid on the application of the theory of Catechetics in the practical exercise of Catechization. Instruction will be mainly given in the form of lectures and practical exercises, with full presentation of the Systems of Von Zezschwitz and of Harnack. Special lectures will also be delivered on Foreign Missions, and on the best methods of carrying on the work of Home and Inner Missions, with full reference to all the best literature on the subject.

XI.—NEW TESTAMENT GREEK SENIOR.

PROFESSOR WEIDNER.

One hour each week is devoted to the rapid but careful reading of the Greek Testament, the aim being to read the remainder of the Greek Testament, in recitation hours. If this is not done in class-work, the student is required to read what is left privately, and pass an ex-

amination on what has not been offered at his Junior Examination.

A second hour each week is devoted to the *Greek Seminary*, in which the more important Pauline Epistles will be continuously studied, each student being required to write brief comments and critical notes on select portions of the books thus discussed, on the basis of Boise's *Notes* on the Greek Text and Weidner's *Studies in the Book*. The aim is not so much to offer the student some results of the professor's exegetical studies, as to train him to make an exegesis for himself. To graduate in this Course the student must show evidence that he has carefully studied Boise's *Notes* on Galatians, Romans, 1 and 2 Thessalonians, 1 and 2 Corinthians, Colossians, Ephesians, Philemon, Philippians, 1 and 2 Timothy, and Titus. The student receives credit for whatever extra work he may have done in the Junior Course.

The third hour weekly, during the first term, is devoted to a careful review of Greek Syntax, with systematic attention to the peculiarities of the New Testament Greek. The instruction, in the main, will be given orally, using Hadley-Allen's and Green's *Greek Grammar*, and Goodwin's Greek *Moods and Tenses* (latest edition), as text-books. During the last term, this hour will be devoted to the Textual Criticism of the Greek Testament, and to the reading of selections from the Septuagint, especially the Psalms. The principles of Textual Criticism will be fully presented, in connection with a suitable text-book, with practical application to the most important passages in the New Testament, and the familiar use of Tischendorf's minor critical edition. In the study of the Psalms in Greek, special attention will be given to the principal passages quoted in the Greek Testament, with close comparison of the Hebrew. Exegetical lectures will also be delivered on the most important Quotations from the Old Testament.

Text-Books: As in the Junior Course, but add: Thayer's *New Testament Greek Lexicon;* Boise's *Notes on the*

Greek Text of the Epistles of Paul; Goodwin's *Greek Moods and Tenses* (edition of 1890); Warfield's *Textual Criticism of the New Testament;* Tischendorf's Eighth *Minor Critical Edition* of Greek Testament; Swete's *The Psalms in Greek*, according to the Septuagint; Liddell and Scott's Greek Lexicon (the latest larger edition is best).

XII.—HEBREW SENIOR.

PROFESSOR WEIDNER.

In this course a knowlege of the forms is presupposed, and the object is to study portions of the principal Old Testament books critically. The syntax is given by explanation of the text and by lectures, in connection with the text-book. One hour each week is devoted to rapid reading of the most important chapters of the historical books and selections from the Psalms. In the other two hours the plan of study will be conducted as a *Hebrew Seminary*, in which different books of the Old Testament will be continuously studied, each student being required to write brief comments and critical notes on select portions of the book under discussion. In connection with such close study, special attention will be directed to all questions of Higher and Textual Criticism. Instruction in Textual Criticism will be given by lectures. The portions read are chiefly some of the Minor Prophets, the Messianic Psalms, Isa. 40–66, and selections from Job and Proverbs. Advanced students will also read the Book of Daniel, for the study of Biblical Aramæan.

To graduate in this department, all the class work must be up to a high standard, and so much must be done *privately* that the student can give evidence that at least one fourth of the Hebrew Bible has been read by him at sight or otherwise. Only students of superior linguistic attainments are advised to take this course.

Text-books: Bible and *Lexicon*, as in Junior Course; Mitchell's edition of *Gesenius'* *Grammar*. Harper's *Elements of Hebrew Syntax;* Riggs' *Chaldee Manual*.

XIII.—DOGMATICS AND HISTORY OF DOGMAS.

PROFESSOR WEIDNER.

Dogmatics is that deparment of Systematic Theology which aims to present in a scientific form, the results of exegetical and historical investigation, with reference to the truths embraced in the Christian faith in their organic connection. A system of dogmatics must not only have a biblical, but also a churchly character. The division of the material is suggested by the contents and the aim of Dogmatics. The whole subject matter is discussed under the seven following heads.

1. Theologia, or the Doctrine of God.
2. Anthropologia, or the Doctrine of Man.
3. Christologia, or the Doctrine of the Person of Christ.
4. Soteriologia, or the Doctrine of the Work of Christ.
5. Pneumatologia, or the Doctrine of the Work of the Holy Spirit.
6. Ecclesiologia, or the Doctrine of the Church.
7. Eschatologia, or the Doctrine of the Last Things.

The instruction is given by lectures in connection with text-books, on which the class is examined.

As no one is able to apprehend a doctrine in its vital relations unless he understands also its historical development in the Church, special stress is laid in this course on the History of Dogmas.

Text-books: Luthardt's *Kompendium;* Schmid's *Doctrinal Theology of the Evangelical Lutheran Church;* Weidner's *Biblical Theology of the New Testament;* Martensen's *Dogmatics; Symbolical Books of the Lutheran Church.*

XIV.—APOLOGETICS, SYMBOLICS AND CONFESSIONS.

PROFESSOR WEIDNER.

The science of Apologetics has for its aim the vindication of the truths of Christianity, in its two-fold aspect of defending the truth, and of showing the falsity and error of opposing views. A special course of lectures, covering the most essential points under controversy, is delivered during the year.

In addition to the text-books used in Symbolics, lectures are given on the Confessions of the various Churches, with special attention to the controversies between Lutherans and the Roman Church, Methodists, Baptists, Episcopalians, etc. A full course of lectures is also delivered on the Articles of the Augsburg Confession, and on the remaining Creeds of the Lutheran Church.

Text-books and works of reference: Smith's *Apologetics,* Mueller's *Symbolische Buecher;* Guenther's *Symbolik,* Krauth's *Conservative Reformation;* Plitt's *Symbolik.*

XV.—COURSE OF HOMILETICS AND PRACTICAL EXERCISES.

PROFESSOR ROTH.

Three hours, one hour each year, are devoted to practical exercises in reading, speaking and training in elocution. In the last year one hour each week is devoted to instruction in the theory of preaching. Special stress is laid on the History of Preaching, and on the arrangement, style and delivery of sermons. The students are trained in the reading of the Scriptures, the Liturgy and Hymns, and special attention is paid to the preparing of sketches of sermons, or sermons written in full, which are criticised by the professor in charge.

Text-books: Hill's *Rhetoric*; Broadus on *Preparation and Delivery of Sermons.*

XVI.—COURSE OF PASTORAL THEOLOGY, LITURGICS AND CHURCH POLITY.

PROFESSORS ROTH AND WEIDNER.

Pastoral Theology treats of the direction of the Christian life in the congregation, and of the Christian life of the pastor. In addition to the study of the text-book, special lectures are delivered by the professor in charge, covering special topics of Pastoral oversight.

In Liturgics the aim is to develop and apply the true principles of Divine Worship. Especial attention is paid to the history of Liturgics. In addition to the text-books on this subject, lectures are also delivered on special points of interest.

In the science of Church Polity stress is laid on the principles by which the Church is or should be organized and governed. This science is of the utmost importance on account of the hierarchical pretensions made by some Churches, and the disorganizing laxity of sectarianism. In addition to the text-book, special lectures are delivered in this Course.

Text-books: Horn's *Evangelical Pastor;* Horn's *Liturgics:* Harnack's *Praktischen Theologie*; Walther's *Pastoral Theologie ;* Van Oosterzee's *Practical Theology*.

XVII.—ENCYCLOPÆDIA AND HISTORY OF PHILOSOPHY.

PROFESSORS WEIDNER AND SADTLER.

It is utterly out of the question to take an intelligent attitude toward the theology of our day without some philosophical culture. The study of Philosophy is therefore a necessity, and if, as is for the most part the case, there has been no attention given to it, or at least a very superficial one, in the preparatory training of the student, it would be desirable to embrace, in the theological training proper, the most necessary elements of it as they bear upon religion. The object of the study of Philosophy is not so much to furnish results made up to the learner's

hand as it is to teach him to think philosophically. Philosophy is to be valued, but is not to be overvalued. The diversity of philosophical systems need not mislead us. Theology is able to make some use of all systems. It can apply to its own ends every philosophical system which acknowledges the essential distinction between God and the world, spirit and matter, freedom and necessity. That part of philosophical instruction known as *Encyclopædia of Philosophy* is of great importance to the theologian, as it gives him a wide survey and a general knowledge of the whole ground, and puts him in the position for further and independent study. Of equal importance is a philosophic view of the history of philosophy. A course of lectures will be delivered, mapping out the field, and text books will be used for special topics.

Text-books: Krauth's *Vocabulary of the Philosophical Sciences;* Ueberweg's *History of Philosophy;* Lotze's *Microkosmos;* Shield's *Philosophia Ultima.*

XVIII.—LECTURES ON THE GREAT THEOLOGICAL WRITERS OF ALL AGES.

PROFESSOR WEIDNER.

The aim of this Course is to give a full account and critique of the great theological works which have left their impress upon the Church, both in ancient and in modern times. The Course will close with a series of lectures reviewing recent theological thought in Germany, England, Holland, France, Scandinavia, and the United States.

EXPENSES.

No charge is made for tuition and room rent, but a fee of fifteen dollars, about fifty cents weekly, is charged for heat and light. Board can be obtained at $3.00 a week. Books and stationery will cost about $25.00

to $40.00 each year, according to the studies pursued. A student, with economy, can meet all his necessary expenses, board, washing, and books included, with $125 to $150.

SEMINARY YEAR AND VACATION.

There is really but one session, which begins on the first Thursday of October and closes with public exercises, in one of the Lutheran Churches of the city, on the third Thursday of May. No public recitations or lectures, however, are held during two weeks at Christmas, and during one week at Easter, the students then being expected to prepare for their examinations, both oral and written, which are held twice a year. It is of the utmost importance that students be present on the opening day of the session. Introductory lectures are delivered on that day by the professors, and the Course in each of the schools begins immediately. Those who arrive later will suffer much inconvenience. A delay of a few weeks may render it extremely difficult, and in some of the schools, impossible to prosecute the studies successfully. The vacation of eighteen weeks during the summer months affords a good opportunity for the students to engage in the practical work of the Church, as teachers, colporteurs, and assistants to missionaries, and a young man of experience can thus, by his own earnings, do much towards his support while preparing for the ministry.

CITY MISSIONARY WORK.

Chicago is one of the greatest missionary centers of the Lutheran Church in the world. Students of many nationalities will find abundant work among their own people. This Seminary, in the providence of God, hopes to aid in solving the great problem of the work of Home and Inner Missions, among our native and foreign speaking population. Earnest young men, with some experience, will soon find an opportunity to engage in practical church work.

LECTURESHIPS.

In order to carry out the plans of this Seminary, arrangement will be made from time to time, by Courses of Lectures, delivered by specialists, to discuss before the students the living questions which pertain to the life of our church in this country. With the approval of the Board, the Faculty during the past year invited the Rev. J. F. Ohl, M. A., of Quakertown, Pa., the editor of the "School and Parish Hymnal," to deliver a course of five lectures on *Church Music*,—and the Rev. W. K. Frick, M. A., of Milwaukee, Wis., to deliver a course of four lectures on Evangelistics, or the Science of *Foreign Missions*.

LIBRARY.

The library of the Seminary as yet contains only about 1,000 volumes, but these have been carefully selected for the purpose, and are nearly all new. The larger number of these books constitute the Rev. George E. Titzel Memorial Library, and through Messrs. Trauger and Huff, were "presented by Zion's Evangelical Lutheran Church, of Greensburg, Pa , assisted by the Ladies' Aid Society of the same Congregation, in loving memory of their deceased Pastor, and as an encouragement to the Theological Seminary of the Evangelical Lutheran Church, at Chicago, in its effort to train up a Christian Ministry for the West." This fund consists of $600, of which $500 were contributed by members of Zion's Evangelical Lutheran Church, at Greensburg, Pa., and $100 through Dr. Passavant of Pittsburg. By arrangement with the Trustees and Librarian of the Newberry Library, which is located on the North Side, the students of the Seminary have special privileges in the use of its valuable collection of reference books, and the library has offered to procure all the books

which may be desired for use of our students and has already ordered a large number so designated.

Additions to the library, whether by the donation of books, or the contribution of money to purchase them, will be thankfully received. During the past year various gifts of books have been received from the following donors, Rev. G. H. Gerberding, Fargo, N. Dakota; Fleming H. Revell Co., Chicago, Ill.; the Publisher of Johnson's *Universal Cyclopædia*; Miss S. J. McGoun, Rochester, Pa.; Rev. G. C. H. Hasskarl, Frederick, Md; and Rev. W. K. Frick, Milwaukee, Wis. We are also indebted to the Christian Literature Co.; the Fleming H. Revell Co.; the Funk and Wagnalls Co.; and the Lutheran Publication Society, for valuable concessions in the purchase of books.

AID TO STUDENTS.

After careful examination, worthy and capable young men who need assistance will be received as members of The Students Help Fund Association.

They will be directed in the Mission School, or other Church work for which they may be qualified; their necessary expenses in whole or in part will be paid, and they will be encouraged to help increase the funds of the Association, for the aid of needy students who will come after them.

EXAMINATION QUESTIONS.

COURSE OF THEOLOGICAL ENCYCLOPÆDIA.

INTRODUCTION.

§ 1–4. *Definition of Theological Encyclopædia.*

1. What is meant by Theological Encyclopædia? 2. How does it differ from a General or a Religious Encyclopædia? 3. Where is its place in the study of theology? 4. What is Methodology? 5. What different topics are discussed in the Introduction? 6. What are the main topics discussed under the general part of Theological Encyclopædia? 7. What are the four great departments of Theology? 8. What topics are discussed under Exegetical Theology? 9. Under Historical Theology? 10. Under Systematic Theology? 11. Under Practical Theology? 12. Name two of the most important works on this subject! 13. How do they differ?

§ 5–11. *Choice of a Profession.*

14. Why does the office of the ministry demand the internal call? 15. What urges *you* to the study of Theology? 16. What are the right motives for seeking the ministry? 17. What disposition and character have we a right to expect from a theological student? 18. Show that the office of the ministry requires the highest gifts! 19. What special gifts should he possess? 20. How should he prepare himself for this great office? 21. Show that it is not sufficient to have only the internal call! 22. Under what three generic forms has religion manifested itself? 23. Contrast Judaism, Heathenism, and Christianity, with reference to these three forms of religion! 24. Contrast Protestantism and Romanism! 25. Contrast Lutheranism and Calvinism! 26. Why must a minister be both a preacher and a teacher?

§ 12–13. *Religion.*

27. What are the three elements of Religion? 28. Show that religion is not mere knowledge! 29. Not mere activity! 30. Not mere emotion! 31. What is the three-fold task of the minister?

§ 14–16. *The Church and Theology.*

32. What is the relation of the minister to the church? 33. With what knowledge, as a minister of the church, must the pastor be equipped? 34. Show that system is a characteristic of Lutheran Theology! 35. What illustration does *Hase* use?

§ 17–18. *The Theological School.*

36. Why must there be theologians as well as pastors? 37. What names have been given to ministers? 38. Why is the church older than the theological school? 39. On what is the foundation of a good theological education laid?

§ 19–20. *General Education.*

40. What is the best method of theological instruction? 41. Why are examinations so important? 42. What are the best methods of examination? Oral or written? Examination questions prepared by the students themselves or by the professors, or by both? At each recitation, or weekly, or monthly, or semi-annually, or a combination of all methods? 43. Why is it so important for students to keep a note-book? 44. Why should the students have an organized society of a general literary character among themselves? 45. Would it be wise to have many societies of a more special character? 46. What four plans of study would you especially recommend? 47. What rules would you give with reference to reading? 1) as to quantity; 2) as to quality; 3) as to the mode? 48. What suggestions would you give about writing? 49. Why is it wise for a student to write out in his own words answers to such questions as here proposed? 50. To what class of students would this be of the greatest benefit? 51. What hints would you give about original composition?

§ 21. *Formation of Character.*

52. What is the double aim of all true theological education? 53. Name some of the more important principles that should mould a student's character? 54. What should be his relation to his professors? 55. What should be his devotional life? 56. What special temptations must be overcome? 57. What advice would you give about the use of tobacco and wine? 58. Why is exercise so important? 59. What have you to say of the value of gymnastics? 60. Of the importance of social intercourse? 61. Of early marriage engagements? 62. What are the means of theological study?

GENERAL THEOLOGICAL ENCYCLOPÆDIA.

§ 22–24. *Theology as a Positive Science.*

63. What are the main topics discussed under the General Theological Encyclopædia? 64. Show that theology is a positive science! 65. Show that it is also an art! 66. Show that the science of theology has had an historical development! 67. What great names may be mentioned as having greatly influenced the development of theology? 68. What is the task of modern theology?

§ 25–26. *Relation of Theology to Preparatory Culture.*

69. What distinction do we draw between propædeutic and boethetic sciences? 70. How is theology related to these sciences? What sciences are of the greatest importance to the theologian? 72. Why is so much stress laid on philology? 73. Why on history?

§ 27. *Relation of Theology to the Fine Arts.*

74. Why should a clergyman cultivate the æsthetic feeling? 75. Why are rhetorie and oratory so important? 76. A knowledge of music? 77. What in your judgment is true culture? 78. What advice would you give to one who has not had the advantages of a good preparatory culture? 79. How many courses do you think ought to be taken at one time?

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"One does not wish to be hasty in his perusal of a work so full of sage and seasonable suggestions. Those familiar with Prof. Weidner's mode of teaching in the Summer Schools know something of the vigor and terseness of his mode of presenting the truth. His notes are just, shrewd and discriminating."—*The Standard.*

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"These handbooks are intended to map out the subject and show in a systematic and analytical way what is embraced in the broad field of theological knowledge, the natural order in which topics are connected, the best method of study, and finally to present a classified, and in some degree critical, survey of the most useful books and most influential writers in all departments of theological study."—*The Independent.*

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Ordained in 1893.

FECHTENBURG, REV. C. H. - - - - - Kenosha, Wis.
JOHNSON, REV. B. B. - - - - - - - Bru, Manitoba.
LOCKREM, REV. N. J. - - - - - - Norway, Ill.
OLANDER, REV. J. T. O. - - - - - Millville, Mass.
SIGURDSON, REV. J. A. - - - - - - Akra, N. Dak.
VOSS, REV. C. E. G. - - - - - Parkersburg, Ia.

Ordained in 1894.

POHLMANN, REV. F. C. - - - - - - Daykin, Neb.
SOE, REV. J. - - - - - - - - - Latimer, Ia.

CATALOGUE OF STUDENTS.

THIRD YEAR, 1893–94.

Regular Students.

ANDA, ASBJORN CORNELIUS, - - - - - Chicago, Ill.
Grad. in 1, 2, 3, 4, 5, 6, 7, 8, 12, 14.—*Takes* 9, 10, 11, 13, 15, 16, 17, 18.†

BARGHAUSEN, CHARLES JOHN JUSTUS, - - Omaha, Neb.
Takes 4, 6.‡

CLEMENS, JOHN, - - - - - - - - Chicago, Ill.
Grad. in 1, 4.—*Takes* 2, 3, 5, 6, 8.‡

CRILE, AUSTIN DANIEL, - - - - - Chicago, Ill.
Takes 1, 2, 4, 6.‡

DALBO, JENS JENSEN, - - - - - - Chicago, Ill.
Takes 1, 2, 4, 6.‡

EVANS, WILLIAM, - - - - - - Chicago, Ill.
Takes 1, 4, 6.‡

GARMOE, SYVERT NEWSON, - - - - Chicago, Ill.
Takes 2, 3, 6, 12, 13, 14, 15, 16, 17.

HABERLAND, MICHAEL EDMUND, - - Chicago, Ill.
Takes 4, 5, 6.‡

HOEFER, BENJAMIN FRANKLIN, - - - Dayton, O.
Grad. in 1, 4, 7.—*Takes* 2, 3, 5, 6, 8.‡

*Ordained by their respective Synods before graduation in all departments.

†These numbers refer to the regular courses outlined on *page* 4. As the catalogue each year is printed before the results of the final examinations are known, announcements of graduation in the separate departments will be made the year following.

‡Also *Pro-Seminar* Course.

JENSEN, FRANK EDWARD, - - - - - Chicago, Ill.
Grad. in 1, 4.—*Takes* 2, 5, 6, 8.*

JONSSON, GUNNLAUGUR, - - - Winnipeg, Manitoba.
Takes 2, 4, 6.*

KJÖLLER, LAURITZ HERMANN, - - - Chicago, Ill.
Takes 1, 2, 4, 6 *

KOLSTE, THORMOND SEVERIN, - - - - Chicago, Ill.
Grad. in 1, 2, 3, 4, 5, 7, 13.—*Takes* 6, 8, 10, 11, 12, 14, 16, 17.

KUHLMANN, ERNEST JOHN EMIL, - - - Chicago, Ill.
Takes 1, 2, 3, 4, 5, 6.

LEAS, JOSEPH ALLEN, - - - - - - Goshen, Ind.
Grad. in 1, 2, 3, 4, 5, 6, 7, 8, 12, 14, 16.—*Takes* 9, 10, 11, 13, 15, 17, 18.

MACK, GUSTAV, - - - - - - - - Chicago, Ill.
Grad. in 1, 2, 3, 4, 5, 7.—*Takes* 8, 10, 11, 12, 13, 14, 15, 16, 17.

MENGERS, VIGGO JULIUS ALFRED, - - - Chicago, Ill.
Takes 1, 2, 3, 4, 5, 6.*

MUNSON, MONROE ANDREW, - - - Chicago, Ill.
Takes 1, 4, 6.*

POHLMANN, FRIEDRICH CARL,† - - - Daykin, Neb.
Grad. in 2, 3, 7, 13, 16.—*Takes* 6, 9, 10, 11, 15, 17, 18.

PROTTENGEIER, CONRAD GOTTFRIED, - - - Toledo, O.
Takes 1, 2, 3, 6, 9, 10, 14, 16, 17, 18.

RASMUSSEN, HALBERT JACOB, - - - - Lisbon, Ill.
Takes 1, 2, 4, 5, 6.*

RUMBARGER, JOHN JULIUS STIREWALT, - Farmersville, O.
Takes 1, 2, 3, 4, 5, 6.

SCHAAP, PAUL ALEXANDER, - - - - Chicago, Ill.
Grad. in 1, 4, 6, 7, 8, 17.—*Takes* 2, 3, 11, 13, 14, 15, 16.

SILJAN, OLE GABRIEL UELAND, - - - Chicago, Ill.
Takes 2, 3, 5, 6, 8, 14.

SOE, JEPPE,† - - - - - - - - - Latimer, Ia.
Takes 2, 6, 8, 10, 12, 14, 16.

SOLBERG, CHARLES ORRIM, - - - - - Beloit, Ia.
Takes 1, 2, 3, 4, 5, 6.

STALLKNECHT, WALTER, - - - - - Chicago, Ill.
Takes 1, 2, 3, 4, 5, 6*.

TARPGAARD, ANDREAS JENSEN, - - South Amboy, N. J.
Takes 6, 12, 15*.

TILLER, CARL EDWARD, - - - - Hader, Minn.
Takes 6, 12, 13, 14, 15, 16, 17.

WHITMAN, ISAIAH, - - - - - - St. Peter, Minn.
Takes 1, 2, 3, 4, 5, 6.

YUNG, HERMANN, - - - - - - Lenexa, Kas.
Grad. in 1, 4.—Takes 2, 3, 5, 6, 8, 12.

*Also *Pro-Seminar* Course.

†Ordained in February, 1894.

*Post-Graduates.**

AURAND, C. M. REV. - - - - - - Berwick, Pa.
Takes 1, 5, 9, 10, 11, 14, 16, 23†.

BAILEY, E. R. REV. - - - - - - - Attica, O.
Takes 1, 3.

BOGSTAD, R. REV. - - - - - Moorhead, Minn.
Takes 1, 5, 6, 9, 12, 14, 17, 22.

BOORD, J. A. REV. - - - - - McClellandtown, Pa.
Takes 1, 2, 3, 18.

DONNER, A. REV. - - - - - - - Willard, Mich.
Takes 2, 3.

EBERT, D. P. REV. - - - - - New Washington, O.
Takes 1, 2, 3.

EVALD, C. A. REV. - - - - - - Chicago, Ill.
Takes 1, 2, 3.

FECHTENBURG, C. H. REV. - - - Kenosha, Wis.
Takes 1.

FJELSTAD, H. O. REV. - - - - - - Sloan, Ia.
Takes 1, 5, 6, 14.

FOCHT, JOHN B. REV. - - - - - - Lewistown, Pa.
Takes 1, 12, 14, 20, 21,

GALLADAY, R. E. REV. - - - Baltimore, Md.
Takes 1, 6, 12, 14, 18, 19, 22.

GEBERT, GEORGE REV. - - - - - Tamaqua, Pa.
Takes 1, 2, 12,

GRIFFITH, D. BAINES REV. - - Smith Centre, Ks.
Takes 1, 2, 3.

HARRISVILLE, L. REV. - - - - Sioux City, Ia.
Takes 1. 3, 12, 14.

HEILMAN, U. P. REV. - - - - - - Athol, Pa.
Takes 6, 14.

HEIN, PAUL F. REV. - - - - - Spokane, Wash.
Takes 1, 3, 7, 9, 10, 15, 19, 23.

HERTEL, A. F. REV. - - - - - Bunker Hill, Ill.
Takes 2, 4, 6, 15.

HETLAND, J. REV. - - - - - - Chicago, Ill.
Takes 1, 6, 9, 12, 14, 18, 22.

HUEGLI, THEO. REV. - - - - - Pittsburg, Pa.
Takes 1, 2, 3, 21.

HUFFARD, J. A. REV. - - - - - - Pulaski, Va.
Takes 2, 10, 14.

HURSH, J. G. M. REV. - - - - - Vandalia, Ill.
Takes 6.

*Including names of non-resident pastors pursuing Post-graduate Courses. There are enrolled only those who have made report of work done during this past year, or who purpose doing genuine work.

†The numbers refer to the Post-Graduate Courses on page 5.

JEFFERIS, C. W. REV. - - - North Wales, Pa.
Takes 1, 3, 6, 12, 14, 16, 20, 21.

JOHNSON, B. B. REV. - - - - Bru, Manitoba.
Takes 2, 3, 9, 21.

KELLER, S. L. REV. - - - - - Carmel, W. Va.
Takes 1, 6.

KIBLER, J. L. REV. - - - - New Orleans, La.
Takes 18, 19, 22.

KIBLER, W. M. REV. - - - Sugar Grove, W. Va.
Takes 1, 6, 10, 14.

KINARD, M. M. REV. - - - - Columbia, S. C.
Takes 1.

KRAUSS, E. F. REV. - - - Minneapolis, Minn.
Takes 1, 3, 6, 11, 14, 16, 20, 21.

KUDER, J. H. REV. - - - - - Lehighton, Pa.
Takes 1, 6, 12, 14.

LAURY, P. A. REV. - - - - - Marietta, Pa.
Takes 1, 6.

LOCKREM, N. J. REV. - - - - Norway, Ill
Takes 1, 5, 9.

MARKLEY, A. B. REV. - - - South Bethlehem, Pa.
Takes 1, 6, 8, 14, 20.

MCDANIEL, R. E. REV. - - - - Tarentum, Pa.
Takes 1, 9.

MILLER, C. ARMAND, REV. - - - - Salem, Va.
Takes 1, 2, 3.

MURPHY, J. L. REV. - - - - - Rock Island, Ill.
Takes 1, 3, 18.

NEWELL, W. W. REV. - - - - Winthrop, Minn.
Takes 5, 12, 18, 21.

OBERLY, FRANK C. REV. - - - - - Luray, Va.
Takes 1, 3, 6.

OLANDER, J. T. O. REV. - - - Millville, Mass.
Takes 1, 2, 3, 6, 9, 12, 17, 21.

PEDERSEN, J. REV. - - - - - Gordon, Neb.
Takes 1, 3, 7.

REES, E. S. REV. - - - - - - Nokomis, Ill.
Takes 1.

REHRIG, W. M. REV. - - - - Greenville, Pa.
Takes 1, 5, 6, 12, 21, 22, 24.

ROSENQUIST, E. J. A. REV. - - - - - Chicago, Ill.
Takes 1, 3, 6.

RUDOLPH, JOHN C. REV. - - - - Archbold, Pa.
Takes 1, 2, 7, 11, 15, 16, 21.

RUPP, J. C. F. REV. - - - - - McKeesport, Pa.
Takes 1, 3.

SCHACHT, J. C. REV. - - - - - McZena, O
Takes 1, 3, 6.

SCHMIDT, F. G. G. REV. - - - - Baltimore, Md.
Takes 1, 3, 9, 10, 15, 19, 21, 23.

SCHMUCKER, G. M. REV. - - - - Canton, O.
Takes 1, 3, 9, 12, 14, 17, 18, 22.

SHEALY, H. F. REV. - - - Staunton, Va.
Takes 1, 6, 14.

SHEATSLEY, J. REV. - - - - - Delaware, O.
Takes 1, 3, 6, 12.

SIGURDSON, J. A. REV. - - - - Akra, N. Dak.
Takes, 2, 3, 9, 21.

SMITH, W. L. REV. - - - - - St. Paul, Minn.
Takes 1.

STEIMLE, A. REV. - - - - - Red Wing, Minn.
Takes 1, 18, 20, 21.

STOLPE, M. REV. - - - - - New York, N. Y.
Takes 1.

SUMMIT, J. H. REV. - - - Caney Branch, Tenn.
Takes 1, 3, 6, 10, 11, 14, 19, 21.

TIMM, J. A. REV. - - - - New Haven, Conn.
Takes 1, 6.

TREXLER, H. A. REV. - - - - Rural Hall, N. C.
Takes 1.

WATERS, M. S. REV. - - - - - Newark, N. J.
Takes 1, 6, 11, 12, 18, 19, 21, 23.

WEISKOTTEN, S. G. REV. - - - Jamestown, N. Y.
Takes 21.

WOESTENBERG, G. REV. - - - - Spokane, Wash.
Takes 1, 3, 7, 9, 10, 15, 19, 23.

WYSE, J. H. REV. - - - - - - Pomaria, S. C.
Takes 5, 6, 18.

SUMMARY:

Regular Students, - - - - -	31
Post-Graduates, - - - - -	60
Total, - - - - - -	91

Synods represented:

Regular Students:	12 Synods.
Post-Graduates:.	13 additional Synods.
Total,	25 Synods.

General Council:	8 Synods.
United Synod, South:	4 "
General Synod:	4 "
Synodical Conference:	2 "
Independent Synods:	7 "

ORIGIN AND AIM OF THE INSTITUTION.

It was long felt that the vast immigration from the Lutheran countries of the Old World, and the constant removal of our people from the Eastern States, demanded an adequate ministry for this increasing population. Special attention was called to this subject and the need of immediate action was strongly urged by the Rev. Dr. Passavant, in the opening sermon before the General Council at its convention in Chicago, in 1869. In consequence, a day was set apart for the consideration of "Ministerial Education," and in the minutes of this convention it is recorded, that after a full and earnest discussion, the following resolutions were unanimously adopted:

"*Resolved I.* That, in the deliberate judgment of this Council, the time has come when the wants of the Lutheran population in the Western States, require the establishment, at some central point, of a Theological Seminary, where the future ministry of our English, German and Scandinavian Churches may be educated together, in the unity of the common faith, confessed and maintained by this body.

"*Resolved II.* That the General Council of the Evangelical Lutheran Church in America, in the humble acknowledgment of its inability to carry forward this great and difficult undertaking to a successful issue by its own resolution and strength; nevertheless, in confident reliance upon Almighty God and His promised grace, does, now, in the name of Jesus Christ, and alone for His glory, solemnly resolve to take the necessary steps toward the establishment of such an institution."

After some of the preliminary steps had been taken towards carrying these resolutions into effect, among which

were the securing of a site for the Seminary, the adoption of a constitution and the election of the first professor, by the General Council, circumstances arose in several of the district synods over which the Council had no control, which delayed immediate action, while the great fire in Chicago and its serious results made it impossible to open the Seminary until October 1, 1891. Meanwhile, in the imminent needs of our foreign people for pastors for their churches, several synodical institutions had been called into being. The original aim of the Seminary, however, remains the same. It is to educate our future ministry for the Western field, from the material on this field, who can minister to our people of various nationalities not only in their own tongues, but also in the language of their adopted country. The distinctive aim of this Seminary, so far as the providence of God may make this possible in our relation to existing institutions, is, therefore, to "EDUCATE TOGETHER," "men of a pure faith, of a holy life and of the requisite gifts and education, so that by all necessary learning and practical skill they may be fitted for the ministry of the Gospel, especially in connection with the Evangelical Lutheran Church." (*Charter of the Seminary.*)

During the first year (1891-92) six regular and five irregular students were enrolled, and in addition sixteen others placed themselves under the direction of the Faculty to pursue a Post-Graduate Course. The number of students in attendance during the second year (1892-93) was 23 regulars, 8 irregulars, and 39 who pursued prescribed Post-Graduate Courses, making 70 in all, and coming from 20 different Lutheran Synods, viz.: 7 of the General Council, 4 of the United Synod, South; 2 of the Synodical Conference, and 5 Independent Synods.

"After long and patient consideration, the work of

erecting a residence on the grounds of the Seminary for the First Professor, and the equally necessary building of a Dormitory for the students, was undertaken in dependence upon Divine aid, and by His blessing both have been completed and are now occupied. The residence of the First Professor is a capacious edifice of brick, and is all that could be desired for a home and a library. The Dormitory is a large and substantial brick building, three stories and an attic in height, with a basement for necessary purposes. The first story has been divided into four lecture rooms; they are light and of a sufficient size for present purposes. The second and third stories and the attic, with the exception of the library, are divided into rooms for the accommodation of 48 students. The building is much admired as a model of its kind in the way of health, comfort and convenience. Both houses are heated by steam and lighted by gas, and are provided with bath rooms and other modern improvements." . . .

"The results attained in the brief history of the Seminary have fully justified the conviction of its friends, that the material in the West from which to draw a constantly increasing number of students of our various Lutheran nationalities, as well as from our English speaking congregations, is most abundant. This material is already found in large measure in the Seminaries of the various American denominations and we are convinced, from the experience of the past two years, that many devout young men need only to know of the existence and advantages of this Institution, gladly to avail themselves of the opportunity to receive a theological education in the English language and in a Seminary of their own Communion." (*Extract from Report of the Board of Directors to General Council, 1893.*)

RELATION OF THE SEMINARY TO THE GENERAL COUNCIL.

The exact relation of the *Theological Seminary of the Evangelical Lutheran Church at Chicago* to the GENERAL COUNCIL of the Evangelical Lutheran Church in North America was not finally decided until at the meeting of the GENERAL COUNCIL held at Fort Wayne, Ind., in October, 1893.

The committee appointed by the GENERAL COUNCIL at Buffalo, N. Y., in 1891, to which the whole subject of the Theological Seminary at Chicago was referred, and which "was expected to look into the history of this Institution, as well as into the relations which the General Council has sustained to it, so that it may be in a condition to determine what its relations to said Seminary are and ought to be," made an elaborate report, covering the whole history of the Chicago Seminary from its first mention in the minutes of the General Council of 1869 to date. (See *Minutes of General Council*, 1893, pp. 40–61.) This comprehensive report closes as follows:

"The history we have given establishes the following:

1. *That the General Council is responsible for the establishment of a Theological Seminary at Chicago, and has done everything, except in the way of pecuniary support, to entitle that Institution to be called the General Council's Theological Seminary in a sense in which that title cannot be claimed by any other Institution.*

2. That it originally contemplated an Institution in which the ministry for an English, German, and Scandinavian peoples should be trained. . . .

3. That it was clearly the intention of the General Council to keep itself free from all pecuniary responsibility, and that the Seminary should look to certain of the Synods of the General Council, who might unite in sustaining it, for its support."

After a full discussion of the whole subject in all its bearings the GENERAL COUNCIL adopted the following Resolutions:

I. "That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people."

II. "That the General Council in view of the past, and in consideration of its relations to the Synods of which it is composed, is persuaded that it is not in a condition to own and to manage a Theological Seminary, and that it will be best for all concerned if it sustains precisely the same relations to all the Theological Seminaries within its bounds. Two of them, viz., that of the Augustana Synod and the Philadelphia Seminary, at Mt. Airy, are sustained and managed by certain District Synods: and it is the deliberate judgment of the General Council, that the Theological Seminary at Chicago should be controlled by certain District Synods uniting in its support. For this reason the General Council declines to act upon the confirmation of the professors, and the examination and approval of the Constitution for its government, believing that all this can best be done, in this case as in others, by the brethren who have taken the matter in hand, and by the Synods that may 'unite in sustaining it.'"

"In taking this action the General Council places all the Theological Seminaries within its bounds upon an equal footing."

III. "The General Council requests that the changes rendered necessary by this action in the Charter of the Chicago Seminary be made to conform to the above action, and that these changes be made in such way as not to imperil the historical connection and thorough doctrinal unity of said institution with this body."

LOCATION.

The Seminary is now permanently located on the North Side, near Lake Michigan, in the fine grove near the corner of North Clark and Addison streets, where the Chicago and Evanston Railroad crosses Clark street. Two acres of this grove belong to the Seminary property, and one of the professor's houses

(Dr. Weidner's residence), on the northeast corner of the property, has been built. Also ELIZA HALL, accommodating fifty-six students, has been erected, and although for the present the first floor will be used as a chapel, and for lecture rooms, there will be accommodations for over forty students.

TERMS OF ADMISSION.

The *Theological Seminary* is open to all students of the Evangelical Lutheran Church, who having the proper gifts, give evidence of Christian character and experience. All students must have a good general education, and if possible a full collegiate education. Exceptions will be made in cases where the student is advanced in years and has experience in teaching and in mission work, but in such cases the candidate is required to give evidence of such scholarship as will enable him successfully to pursue all the studies of the Theological Course.

If a student be admitted without having a full collegiate education, it is to be distinctly understood that no degree of graduation *in all departments* of the Seminary will be conferred until he has passed examinations in the following subjects:

1. English Language and Literature, or an equivalent (German or any Scandinavian Language).
2. General History and Geography.
3. Mathematics (including Algebra and Geometry.)
4. Physiology and Natural Philosophy (at least as much Natural Philosophy as is covered by Gregory's *Elementary Physiography*).
5. Reading knowledge of German.
6. Latin Grammar and Literature, and one book or work of a classic Latin author.
7. Greek Grammar and Literature, and one book or work of a classic Greek author.

The Seminary, through its instructors and resident post-graduates, furnishes ample opportunities for an earnest student to prosecute these *Pro-Seminar* studies in connection with his regular theological course, but strongly advises that students aiming to prepare for these examinations take up at one time not more than four courses of those offered by the Seminary proper.

1. Although the Seminary does not open before the first Thursday of October, applications for entrance should be sent at least two weeks previously, and if possible by the first of May of each year. An early application would enable the Faculty to give such practical advice to the student as would greatly benefit him in the pursuit of his studies. All such applications should be sent to Prof. R. F. Weidner, D. D., 1311 Sheffield Avenue, Lake View, Chicago.

2. Applicants must furnish satisfactory testimonials to the Faculty as to their Christian character and practical ability, and all applicants for the regular course must furnish recommendations from pastors of the same synod to which the student belongs. Applicants from institutions of the Lutheran Church must also furnish a recommendation from the Faculty of the institution where they have previously studied.

3. Every student shall be considered as a probationer during the first four months of his admission into the Seminary, after which his matriculation may take place. If, after the lapse of this time, the Faculty shall unanimously determine that it is not expedient to retain him any longer as a student, he shall be dismissed. If he applies to the Faculty for letters of dismission the circumstances which led to his dismission, shall be stated in

such terms as the Faculty may deem to be wise and just.

4. Every regular student before he is matriculated and enrolled as a permanent student of the Seminary, shall present to the Faculty in writing a brief account of his life, together with an explicit statement of the motives which induce him to devote himself to the ministry of the gospel, and at his matriculation shall make and subscribe the following affirmation:

"I hereby promise, that so long as I remain a student of this Theological Seminary, I will, with the help of God, faithfully and diligently attend all the recitations, lectures and instructions intended for me; that I will conscientiously and vigilantly observe all the regulations which are set forth in the Constitution and By-Laws of the Institution; and that I will pay due respect and obedience to the professors, and treat my fellow-students as brethren, and all others as becomes the Gospel of Christ."

NOTICE TO COMING STUDENTS.

Students reaching Chicago over the Pennsylvania lines, the C. B. & Q., the Chicago, Milwaukee & St. Paul, can take trains every few minutes from the same station (the Union Depot, on Canal street,) at which they arrive, and reach the Seminary by the Chicago & Evanston Railroad. Get tickets to *Addison Street* Station, which is across Clark street from the Seminary Grounds.

Students reaching Chicago by other lines have but a few blocks to the North Clark St. cable cars. Take a car marked LIMITS, ask for a transfer ticket, and at limits exchange, take a GRACELAND car to *Addison Street* at Seminary Grounds.

Students had best retain their checks, leaving at the station their trunks, etc., to be sent for from the Seminary. *See map on inside front cover.*

THE COURSE OF STUDY.

At no time in the history of the Christian Church has so much stress been laid upon the proper training of the sacred Ministry as in our own day. In this the Evangelical Lutheran Church, ever since the days of the Reformation of the sixteenth century, has never been surpassed by any other branch of the Christian Church. But each period in the development of the history of the Church has its own problems to solve, and in the establishing of a new Theological Seminary of the Evangelical Lutheran Church, it may not be regarded unwise not only to retain what is best in the traditionary methods of instruction, but also to introduce such improvements as experience has shown to be conducive to the most direct and practical benefit of the ministry of the Church.

Among such improvements we may mention:

I.—***Separate Organization of the Courses or Schools.***

The whole course of instruction is divided into eighteen distinct and independent schools or courses, as specified below. In each of these, except Old Testament Hebrew Exegesis and New Testament Greek Exegesis, students of different grades of culture can study together in the same class. College graduates to their surprise will soon see that it is possible for men of inferior advantages and no collegiate education to equal them in various subjects by ability and diligence. The less educated, while encouraged by perceiving this fact, are at the same time brought to appreciate the great advantage of a knowledge of Latin, German, Greek and Hebrew, and are generally led to acquire, by great exertion, a knowledge of the learned languages.

The several classes of the various schools or depart-

ments meet from two to four times a week, according to the extent and difficulty of the subject, and the hours of lectures and recitations are so arranged as not to conflict.

II.—***Each Study is to be Completed in One Year.***

The course in each of the schools or courses is completed in one year, except Greek and Hebrew. A student may thus enter the Seminary for a single year and complete the subject he selects; and if he then determines to go on, other subjects may be taken up in the following year and in a like manner completed. Regular students who expect to take the full course and graduate are advised, however, to take up the courses in the logical and natural order as here outlined. If a college graduate, or a student of fair gifts, he could take at least six courses during his first year of study, which with one hour of Practical Exercises, would give him *twenty* hours of recitations weekly—in detail as follows:

1.	Theological Encyclopædia	3	hours weekly.
2.	Exegesis of English New Testament	3	" "
3.	Biblical Introduction	3	" "
4.	New Testament Greek Junior	3	" "
5.	Old Testament Hebrew Junior	3	" "
6.	Church History	4	" "
7.	Practical Exercises	1	" "
		20	hours weekly.

In the second year, if he has successfully passed the rigid oral and written examinations of each separate department, he could take at least six additional courses, which with one hour Practical Exercises would give him *Eighteen* hours of lectures and recitations weekly—in detail as follows:

1.	Exegesis of English Old Testament	3	hours weekly.
2.	Biblical Theology	3	" "
3.	Apologetics and Christian Ethics	3	" "
4.	Catechetics, Evangelistics and Diaconics	2	" "
5.	New Testament Greek Exegesis	3	" "
6.	Old Testament Hebrew Exegesis	3	" "
7.	Practical Exercises	1	" "
		18	hours weekly.

For the third year the student could take the last six courses, which with two hours devoted to the course of Homiletics and Practical Exercises would give him *seventeen* hours of lectures weekly—in detail as follows:

1.	Dogmatics - - - - -	4	hours weekly
2.	Symbolics, Confessions, and History of Dogmas. - - - - -	3	" "
3.	Homiletics and Practical Exercises -	2	" "
4.	Pastoral Theology, Liturgics and Church Government - - - - -	3	" "
5.	Encyclopædia and History of Philosophy	3	" "
6.	Lectures on Theological Works - -	2	" "
		17	hours weekly.

These courses cover the whole science of Theology, and every student expecting to enter the ministry should be acquainted with them. To complete this course it will require three or four years, according to circumstances.

III.—***A Systematic and Scientific Study of the English Bible.***

A Theological Seminary should not only furnish facilities for studying the Scriptures in the original, but in these days of awakening in Bible study it is of the utmost importance that students preparing to preach the gospel in the English tongue should become masters of the English Bible. Six hours weekly will be devoted to the study of the English Bible each year, one course covering the New Testament and another the Old.

IV.—***Students not Possessing a Classical Education have Special Advantages.***

This Seminary is neither a college nor a high-school, it does not advise students to shorten their college course; on the contrary, it urges a full collegiate education whenever practicable. But the needs of the Church in our Western States are of such a peculiar nature that we feel justified in offering to pious young men of natural gifts, and possessing but a fair education, the privileges of this Seminary. The courses and methods of instruction are of such a thorough character that it is possible for a

a bright student with a good education, and without any knowledge of Latin, Greek or Hebrew at his entrance into the Seminary, to obtain a complete theological education in three years and graduate in each of the *eighteen* courses regularly offered. For those of less mental culture it will take four or more years to complete the same courses.

V.—***Advanced Students of Theology have Special advantages.*** The peculiar plan of this Institution forbids the admission *ad eundem gradum* of students who have taken part of a course at other Seminaries, or at European Universities. As every department is independent, Junior, Middle and Senior Classes are no longer spoken of. But an advanced student of theology, in addition to whatever coures he may select, may offer for examination whatever courses he may have studied formerly, whether at another Theological Seminary or privately, but no unordained student can graduate from this Seminary unless he has been enrolled as a regular resident student for one whole year, and that must be the last year before graduation. No one can become a graduate of the Seminary, until he has passed the rigid oral and written examinations in each department.

VI.—***Pastors, resident or non-resident, can take up special studies under the guidance of the Faculty.*** Many Lutheran pastors are anxious to pursue some theological study, but can not permanently give up their churches. Some of them could get leave of absence for a month or more and take up some special studies, and then return to their field of work and privately continue their studies, and at the end of the year offer an examination on the course or courses selected. We may call this one branch of the Theological Seminary Extension System. This Seminary offers such help to any pastor who wishes to avail himself of this opportunity. Though one month's residence would be of great value to the student, still this is not absolutely necessary. Special text books will be assigned and hints for study and preparation for ex-

amination given by letter. Further information will be furnished on application.

VII.—*Post-Graduate Courses for resident or non-resident pastors.*

The twenty-four courses outlined on page 5 of this catalogue are open to all pastors of the Evangelical Lutheran Church. Courses 1–5 are *Exegetical*, 6–10 *Historical*, 11–15 *Systematic*, 16–20 *Practical*, and 21–24 *Philosophical.*

Graduation in eight of these courses leads to the degree of Baccalaureus Sacræ Theologiæ Doctor (B. D.) One course must be taken from each of the five departments, and three are elective. But it must clearly be understood that no one can take up any one of these courses, unless he first gives satisfactory evidence that he can pass the examination required in the corresponding course offered in the regular curriculum of the Seminary. The examinations in most subjects, and in the main, will be written. Candidates may report for examination at any time between October and the first of May. When the degree is conferred and the diploma is awarded, the fee is twenty-five dollars. Residence is not required, as these courses may be pursued by the pastor while in charge of a congregation. Further information concerning text-books and courses will be furnished on application.

SPECIMEN POST-GRADUATE COURSE.

I. Theological Encyclopædia and Hermeneutics.

This course is recommended to be taken by every one, as it outlines the whole field of theology. It consists of two parts :

1. *Text-Books:* Weidner's *Theological Encyclopædia* (3 vols.), and his *Introduction to Dogmatic Theology.*

11. (*a*) For those who read German.
Text-Book: Zockler's *Handbuch der Theologishen Wissenschaften* (4 vols.).
(*b*) For those who cannot read German.
Text-Books:
Terry's *Hermeneutics.*
Wright's *Introduction to the Old Testament.*
Dods' *Introduction to the New Testament.*
New *Oxford Helps* with sixty-eight plates.
Hammond's *Textual Criticism of The New Testament.*
Weidner's *Biblical Theology of the New Testament.*
Fisher's *Church History.*
Fisher's *Manual of Christian Evidences.*
Moule's *Outlines of Christian Doctrine.*
Horn's *Liturgics.*
Horn's *Evangelical Pastor.*
Broadus' *Preparation and Delivery of Sermons.*
Thompson's *Foreign Missions.*

COURSES OF THE SEMINARY.

I.—THEOLOGICAL ENCYCLOPÆDIA.

PROFESSORS ROTH, SADTLER AND FRICK.

The object of this course is to present a summary view of what is embraced in theological knowledge. In addition to Theological Encyclopædia proper there is also comprehended in this course the science of Psychology, together with its related science of Logic.

To graduate in this department the student must pass satisfactory oral and written examinations in answers to questions based on the text-books and the oral lectures of the professor.

Text-Books: Weidner's *Theological Encyclopædia*, 3 vols.; Haven's *Mental Philosophy;* Hill-Jevons' *Logic.*

II.—NEW TESTAMENT GREEK JUNIOR.

PROFESSORS WEIDNER, FRICK AND SADTLER.

The Junior Course includes a careful study of New Testament Greek Grammar, with a rapid review of the forms of the Greek language. A large part of the Greek Testament is read in class, and careful exegetical work, if time allows, is done in some of the Pauline Epistles. The doctrines of Greek Syntax are discussed at length, and the peculiarities of the New Testament idioms incidentally explained. To graduate in this course it will be necessary to pass a rigid examination on Harper-Weidner's *Introductory New Testament Greek Method*, and offer for examination the Greek text of *the Four Gospels*, the *Acts of the Apostles*, and of such Pauline Epistles as may have been exegetically studied in Class. The student is also expected to read the *Gnomon of Bengel* covering the

part of the Greek New Testament which he offers at examination. An exact record is kept of the work done by each individual student.

Text-Books: Harper-Weidner's *New Testament Greek Method;* Westcott-Hort's *Greek Testament* with Lexicon; Goodwin's or Hadley-Allen's *Greek Grammar* (the latter preferred); Green's *Handbook to the Grammar of the Greek Testament;* Weidner's edition of *Bengel's Gnomon.*

III.—HEBREW JUNIOR.

PROFESSOR WEIDNER.

The pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple Hebrew sentences will be made prominent in the beginning of the course. The reading will advance at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles will be explained orally and illustrated in the reading. Constant attention will be paid to the phonetic laws underlying all changes of form, by the application of which the student could easily construct the paradigms for himself. In the second half year the reading will be more extensive and rapid. By the close of the year the student should have mastered all the principles of the language and should be able to translate with ease any of the narrative prose portions of the Old Testament.

To graduate in this Course it will be necessary to pass a rigid examination on the *Hebrew Verb*, and offer in addition about thirty chapters of the Book of Genesis or its equivalent.

Text-Books: Weidner-Ball's *Hebrew Grammar and Primer; Hebrew Bible; Hebrew Lexicon* by Davies. For reference the student should also have Mitchell's Gesenius' *Hebrew Grammar.*

IV.—BIBLICAL INTRODUCTION.

PROFESSORS WEIDNER AND SADTLER.

In this course the most important sciences, introductory and auxiliary to Exegetical Theology, are taught. It includes the four special sciences of Introduction to the Old Testament, Introduction to the New Testament, Biblical Archæology, and Biblical Geography.

In addition to the text-books used in this department, special lectures will be delivered on the Canon, on Pentateuchal Criticism, and on the Genuineness and Authenticity of the separate books of Scripture. In the New Testament special attention is paid to the question of the Origin of the Gospels, and to a careful analysis of the different books. In Biblical Archæology the latest results of modern research and travels are imparted by lectures. To graduate in this department, oral and written examinations must be passed on the text-books used and on the lectures given by the professor.

Text-Books: Hurlbut's *Manual of Biblical Geography;* Bissell's *Antiquities of the Bible;* New *Oxford Helps*, with sixty-eight plates; Angus' *Bible Hand-Book.* Book of Reference: Easton's or Peloubet's *Dictionary of the Bible.*

V.—CHURCH HISTORY.

PROFESSORS ROTH AND SADTLER.

This department embraces Church History in its various periods, also Ecclesiastical Archæology, and Ecclesiastical Geography. Special stress is laid on American Church History, and the development of the Lutheran Church in this country. The course consists in a careful study of the text-books, and to

graduate it will be necessary for the student to pass strict oral and written examinations on Weidner's *Examination Questions*, on Kurtz's *Church History*, and oral examinations on the lectures of the professor in charge.

Text-Books: Kurtz's *Church History*, 3 vols.; Myers' or Fisher's *Universal History*.

VI.—EXEGESIS OF ENGLISH NEW TESTAMENT.

PROFESSORS WEIDNER AND FRICK.

In this course the New Testament is studied, using the English Revised Version, with special attention to the marginal readings. The aim is to cover the whole of the New Testament, expounding most fully those parts which are not carefully gone over in Greek Exegesis. The Life of Christ is carefully studied with the help of a Harmony of the Gospels, and one of the Gospels is expounded, the more important sayings of our Lord being examined with great minuteness. The Acts of the Apostles are studied in connection with the Pauline Epistles. A few of the leading Epistles of Paul are studied in detail, in chronological order, especially the Epistles to the Galatians, Romans and Hebrews, and the Pastoral Epistles. The instruction is chiefly by lectures, but to graduate in this course students must pass a rigid oral and written examination on Kurtz's *Sacred History*, pp. 271-436, and have carefully studied Prof. Weidner's *Commentary on Mark*, and his *Studies in the New Testament*, 3 vols. As works of reference and collateral reading, Geikie's or Edersheim's *Life of Christ*, and Conybeare and Howson's *Life and Epistles of St. Paul*, are recommended.

VII.—EXEGESIS OF ENGLISH OLD TESTAMENT.

This course was not offered during 1893-94, but will be offered during 1894-95.

In this course the Old Testament is studied in chronological order, using the Revised Version, with special attention to the marginal readings. The aim is to expound the whole Old Testament, especially those parts which are not carefully gone over in Hebrew Exegesis. Special attention is paid to all questions of Higher Criticism, and the progressive development of the doctrine of the Messiah is treated at length, all the more important passages in the Old Testament, including the Messianic Psalms and the Book of Isaiah, being fully discussed. The study of the prophecies is connected with the periods of Old Testament History to which they belong. Some of the Prophetical Books are minutely examined and interpreted. The instruction is mainly by lectures, but to graduate in this course students must pass a rigid oral and written examination on Kurtz's *Sacred History*, pp. 1-270, and Weidner's *Studies on Genesis*, and have carefully studied such commentaries on separate books as may have been assigned. Works of reference: Geikie's *Hours with the Bible*, and *Cambridge Bible for Schools and Colleges*.

VIII.—BIBLICAL THEOLOGY.

PROFESSORS ROTH AND WEIDNER.

Biblical Theology has for its aim to represent the religious ideas and doctrines which are contained in the Bible, and in it the conclusion and results of exegetical theology are given. The science naturally divides itself into the Biblical Theology of the Old Testament, and that of the New. Under that of the

Old Testament are discussed especially the doctrines and ordinances of Mosaism, the theology of Prophetism, and the doctrine of the Old Testament Wisdom literature.

The doctrinal systems of the New Testament writings are discussed under four heads: 1. The teaching of Jesus; 2. The Petrine type of doctrine; 3. Paulinism in its various stages of development; and, 4. The theology of John. In this presentation there will come into view the unity of the revelation of salvation which lies at the root of the particular doctrinal system of each separate book of the Bible.

Text-Books: Weidner's *Biblical Theology of the Old Testament;* and his *Biblical Theology of the New Testament*, 2 vols.

IX.—ENCYCLOPÆDIA AND HISTORY OF PHILOSOPHY, AND MORAL PHILOSOPHY.

PROFESSORS WEIDNER AND SADTLER.

It is utterly out of the question to take an intelligent attitude toward the theology of our day without some philosophical culture. The study of Philosophy is therefore a necessity, and if, as is for the most part the case, there has been no attention given to it, or at least a very superficial one, in the preparatory training of the student, it would be desirable to embrace, in the theological training proper, the most necessary elements of it as they bear upon religion. The object of the study of Philosophy is not so much to furnish results made up to the learner's hand as it is to teach him to think philosophically. Philosophy is to be valued, but is not to be overvalued. The diversity of philosophical systems need not mislead us.

Philosophical Ethics or Moral Philosophy seeks to develop the moral as a revelation given by reason, and

takes Philosophy as its exclusive ground and source, and may be regarded as the practical application of Philosophy. As Christian Ethics may make use of philosophical ethics, and as there is no necessary opposition between them, and as Christian Ethics renews and corrects, completes and perfects Moral Philosophy, it is a decided advantage for the student to study first Moral Philosophy and then Christian Ethics. The course of Philosophy will therefore be supplemented by the exposition of a standard work in Moral Philosophy.

Text Books: Krauth's *Vocabulary of the Philosophical Sciences;* Schwegler's *History of Philosophy;* Lotze's *Philosophy of Religion;* Hickok's *Moral Science.*

X.—NEW TESTAMENT GREEK EXEGESIS AND TEXTUAL CRITICISM.

PROFESSOR WEIDNER.

One hour each week is devoted to the rapid but careful reading of the Greek Testament, the aim being to read the whole of the Greek Testament in recitation hours. If this is not done in class-work, the student is required to read what is left privately, and pass an examination on what has not been offered at his Junior Examination.

A second hour each week is devoted to the *Greek Seminary*, in which the more important Pauline Epistles will be continuously studied, each student being required to write brief comments and critical notes on select portions of the books thus discussed, on the basis of Bengel's *Gnomon* and Weidner's *Studies in the Book.* The aim is not so much to offer the student some results of the professor's exegetical studies, as to train him to make an exegesis for himself. To graduate in this Course the student must show evidence that he has carefully studied Bengel's *Notes* on

the Pauline Epistles. The student receives credit for whatever extra work he may have done in the Junior Course.

The third hour weekly, during the first term, is devoted to a careful review of Greek Syntax, with systematic attention to the peculiarities of the New Testament Greek. The instruction, in the main, will be given orally, using Hadley-Allen's and Green's *Greek Grammar*, and Goodwin's Greek *Moods and Tenses* (latest edition), as text-books. During the last term, this hour will be devoted to the Textual Criticism of the Greek Testament, and to the reading of selections from the Septuagint, especially the Psalms. The principles of Textual Criticism will be fully presented, in connection with a suitable text-book, with practical application to the most important passages in the New Testament, and the familiar use of Tischendorf's minor critical edition. In the study of the Psalms in Greek, special attention will be given to the principal passages quoted in the Greek Testament, with close comparison of the Hebrew. Exegetical lectures will also be delivered on the most important Quotations from the Old Testament.

Text-Books: As in the Junior Course, but add: Thayer's *New Testament Greek Lexicon;* Goodwin's *Greek Moods and Tenses*, 1890, or Burton's *New Testament Moods and Tenses;* Schaff's *Companion to the Greek Testament and English Version;* Tischendorf's *Eighth Minor Critical Edition of Greek Testament;* Swete's *The Psalms in Greek.*

XI.—HEBREW EXEGESIS AND HIGHER CRITICISM.

PROFESSOR WEIDNER.

In this course a knowledge of the forms is presupposed, and the object is to study portions of the

principal Old Testament books critically. The syntax is given by explanation of the text and by lectures, in connection with the text-book. One hour each week is devoted to rapid reading of the most important chapters of the historical books and selections from the Psalms. In the other two hours the plan of study will be conducted as a *Hebrew Seminary*, in which different books of the Old Testament will be continuously studied, each student being required to write brief comments and critical notes on select portions of the book under discussion. In connection with such close study, special attention will be directed to all questions of Higher and Textual Criticism. Instruction in Textual criticism will be given by lectures. The portions read are chiefly some of the Minor Prophets, the Messianic Psalms, Isaiah 40–66, and selections from Job and Proverbs. Advanced students will also read the Book of Daniel for the study of Biblical Aramæan.

To graduate in this department, all the class work must be up to a high standard, and so much must be done *privately* that the student can give evidence that at least one-fourth of the Hebrew Bible has been read by him at sight or otherwise.

Text-Books: Bible and *Lexicon*, as in Junior Course; Mitchell's edition of *Gesenius' Grammar*, Riggs' *Chaldee Manual;* Lange on *Minor Prophets.*

XII.—APOLOGETICS AND CHRISTIAN ETHICS.

PROFESSORS WEIDNER AND FRICK.

The science of Apologetics has for its aim the vindication of the truths of Christianity, in its two-fold aspect of defending the truth, and of showing the falsity and error of opposing views. A special course

of lectures, covering the most essential points under controversy, is delivered during the year.

In the science of Christian Ethics the attempt is made to develop the principles and rules of duty which are formally sanctioned and taught by Christianity. Under General Ethics principles are discussed; under Special Ethics these principles are applied to the particular phenomena and manifestations of the moral life in defined relations. Special Ethics is again subdivided into Individual and Social Ethics, under which are discussed the doctrines of particular virtues and duties.

Text-Books: Bruce's *Apologetics* has been read and criticized by the students; Weidner's *System of Christian Ethics*.

XIII.—CATECHETICS, EVANGELISTICS AND DIACONICS.

PROFESSORS ROTH, WEIDNER AND OHL.

One hour weekly is devoted to the science of Catechetics, or the theory of the Christian instruction of the young for membership in the Church. Much stress is laid on the application of the theory of Catechetics in the practical exercise of Catechization.

A second hour weekly is given to the history of Foreign Missions, and the work done in class is largely in the form of a *Mission Seminary*, the students making a special study of various lands and their need of Evangelization.

A third hour has been devoted to Diaconics, or the Science of Home and Inner Missions, with special lectures covering the whole field, with full reference to all the best literature on the subject and the peculiar needs of the Lutheran Church in America.

XIV.—DOGMATICS.

PROFESSOR WEIDNER.

Dogmatics is that department of Systematic Theology which aids to present in a scientific form the results of exegetical and historical investigation, with reference to the truths embraced in the Christian faith in their organic connection A system of dogmatics must not only have a Biblical but also a churchly character. The division of the material is suggested by the contents and the aim of Dogmatics. The whole subject matter is discussed under the seven following heads :

1. Theologia, or the Doctrine of God.
2. Anthropologia, or the Doctrine of Man.
3. Christologia, or the Doctrine of the Person of Christ.
4. Soteriologia, or the Doctrine of the work of Christ.
5. Pneumatologia, or the Doctrine of the Work of the Holy Spirit.
6. Ecclesiologia, or the Doctrine of the Church.
7. Eschatologia, or the Doctrine of the Last Things.

The instruction is given by lectures in connection with text-books, on which the class is examined.

Text-Books : Weidner's *Introduction to Dogmatic Theology;* Luthardt's *Kompendium ;* Schmid's *Doctrinal Theology of the Evangelical Lutheran Church ;* Weidner's *Biblical Theology of the New Testament ;* Martensen's *Dogmatics ; Symbolical Books of the Lutheran Church.*

XV. — SYMBOLICS, CONFESSIONS AND HISTORY OF DOGMAS.

PROFESSOR WEIDNER.

In addition to the text-books used in Symbolics, lectures are given on the Confessions of the various

churches, with special attention to the controversies between Lutherans and the Roman Church, Methodists, Baptists, Episcopalians, etc. The SYMBOLICAL BOOKS of the Lutheran Church are carefully studied, an analysis given by the students, and Krauth's *Conservative Reformation* must be orally presented.

As no one is able to apprehend a doctrine in its vital relations unless he understands also its historical development in the Church, special stress is laid in this course on the History of Dogmas.

Text-Books: Graul's *Unterscheidungslehren;* Guenther's *Symbolik* or Plitt's *Symbolik;* Krauth's *Conservative Reformation; Book of Concord* (Muller's ed. or translations in English, Norwegian or Swedish); Hagenbach's *History of Doctrines* (2 vols.)

XVI. — COURSE OF HOMILETICS AND PRACTICAL EXERCISES.

PROFESSOR ROTH.

Three hours (one hour each year) are devoted to practical exercises in reading, speaking and training in elocution. In the last year two hours each week are devoted to instruction in the theory of preaching. Special stress is laid on the History of Preaching, and on the arrangement, style and delivery of sermons. The students are trained in the reading of the Scriptures, the Liturgy and Hymns, and special attention is paid to the preparing of sketches of sermons, or sermons written in full, which are criticised by the professor in charge.

Text-Books: Hill's *Rhetoric;* Broadus on *Preparation and Delivery of Sermons;* Van Oosterzee's *Practical Theology.*

XVII.—COURSE OF PASTORAL THEOLOGY, LITURGICS AND CHURCH POLITY.

PROFESSORS ROTH, WEIDNER AND OHL.

Pastoral Theology treats of the direction of the Christian life in the congregation, and of the Christian life of the pastor. In addition to the study of the text-book, special lectures are delivered by the professor in charge, covering special topics of Pastoral oversight.

In Liturgics the aim is to develop and apply the true principles of Divine Worship. Especial attention is paid to the history of Liturgics. In addition to the text-books on this subject, lectures are also delivered on special points of interest, and special instruction is given in Church Music.

In the science of Church Polity stress is laid on the principles by which the Church is or should be organized and governed. This science is of the utmost importance on account of the hierarchial pretensions made by some churches, and the disorganizing laxity of sectarianism. In addition to the text-book, special lectures are delivered in this Course.

Text-Books: Horn's *Evangelical Pastor;* Horn's *Liturgics;* Harnack's *Praktischen Theologie;* Walther's *Pastoral Theologie;* Van Oosterzee's *Practical Theology;* Bennett's *Christian Archæology;* Beck's *Compend of Dove—Richter's Kirchenrecht.*

XVIII.—LECTURES ON THE GREAT THEOLOGICAL WRITERS OF ALL AGES.

PROFESSOR WEIDNER.

The aim of this Course is to give a full account and critique of the great theological works which have left their impress upon the Church, both in ancient and in modern times. The Course will close with a

series of lectures reviewing recent theological thought in Germany, England, Holland, France, Scandinavia and the United States.

During the past year the class has read and criticized in carefully prepared essays the following works: Justin Martyr's *Apology;* Chrysostom's *On the Priesthood;* Augustine's *Confessions;* Anselm's *Cur Deus Homo;* and Luther's *Three Chief Reformation Writings.*

EXAMINATION AND GRADUATION.

There are two examinations in each school, one in the beginning of January and the other at the close of the Seminary year in May, the latter including in some cases the whole course of study during the year. The examinations are both oral and written, and diplomas are granted in accordance with their results, taken in connection with the standing of the student during the year.

Non-resident pastors can offer their examinations at such times as may be indicated by the Faculty.

1. Graduation in any one Course entitles the student to a Diploma with a degree of graduate in that Course.

2. Graduation in all the eighteen Courses entitles the student to a diploma with the degree of *Full Graduate* of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill. All students whose general average in the *eighteen* Theological Courses is 9 or 90, out of a possible 10 or 100, and who shall not have a lower grade than 8 or 80 in any one course, shall receive the degree of Baccalaureus Sacræ Theologiæ Doctor (B. D.).

3. Graduation in eight of the Post-graduate Courses entitles the student to a diploma, with a degree of Baccalaureus Sacræ Theologiæ Doctor.

EXPENSES.

No charge is made for tuition and room rent, but a fee of fifteen dollars, about fifty cents weekly, is charged for heat and light. Board can be obtained at $2.50 to $3.00 a week. Books and stationery will cost about $25.00 to $40.00 each year, according to the studies pursued. A student, with economy, can meet all his necessary expenses, board, washing, and books included, with $150.00.

SEMINARY YEAR AND VACATION.

There is really but one session, which begins on the first Thursday of October and closes with public exercises, in one of the Lutheran Churches of the city, on the second Thursday of May. No public recitations or lectures, however, are held during ten days at Christmas, and during three days at Easter, the students then being expected to prepare for their examinations, both oral and written, which are held twice a year. It is of the utmost importance that students be present on the opening day of the session. Introductory lectures are delivered on that day by the professors, and the Course in each of the schools begins immediately. Those who arrive later will suffer much inconvenience. A delay of a few weeks may render it extremely difficult, and in some of the schools impossible, to prosecute the studies successfully. The vacation of twenty weeks during the summer months affords a good opportunity for the students to engage in the practical work of the Church, as teachers, colporteurs, and assistants to missionaries, and a young man of experience can thus, by his own earnings, do much towards his support while preparing for the ministry.

CITY MISSIONARY WORK.

Chicago is one of the greatest missionary centers of the Lutheran Church in the world. Students of many

nationalities will find abundant work among their own people. This Seminary, in the providence of God, hopes to aid in solving the great problem of the work of Home and Inner Missions among our native and foreign speaking population. Earnest young men, with some experience, will soon find an opportunity to engage in practical church work.

LECTURESHIPS.

In order to carry out the plans of this Seminary, arrangement will be made from time to time, by Courses of Lectures delivered by specialists, to discuss before the students the living questions which pertain to the life of our Church in this country With the approval of the Board, the Faculty made arrangements for the following Courses of Lectures before the students of the Seminary in their respective years:

1892-93.

On Church Music. *Five Lectures.*
By Rev. J. F. Ohl., M. A., Mus. D.

On Foreign Missions. *Four Lectures.*
By Rev. W. K. Frick, M. A.

1893 94.

On Inner Mission. *Three Lectures.*
By Rev. W. A. Passavant, Jr., M. A.

On Home Missions. *Three Lectures.*
By Rev. G. H. Gerberding, M. A.

LIBRARY.

The library of the Seminary as yet contains only about 1,500 volumes, but these have been carefully selected for the purpose, and are nearly all new. Of this number, 672 volumes constitute the REV. GEORGE E. TITZEL Memorial Library, and through Messrs. Trauger and Huff, were "presented by Zion's Evan-

gelical Lutheran Church, of Greensburg, Pa., assisted by the Ladies' Aid Society of the same congregation, in loving memory of their deceased Pastor, and as an encouragement to the Theological Seminary of the Evangelical Lutheran Church, at Chicago, in its effort to train up a Christian Ministry for the West." This fund consisted of $600, of which $500 were contributed by members of Zion's Evangelical Lutheran Church at Greensburg, Pa., and $100 through Dr. Passavant of Pittsburg. By arrangement with the Trustees and Librarian of the Newberry Library, which is located on the North Side, the students of the Seminary have special privileges in the use of its valuable collection of reference books, and the library has offered to procure all the books which may be desired for use of our students, and has already ordered a large number so designated.

Additions to the library, whether by the donation of books or the contribution of money to purchase them, will be thankfully received. During the past year various gifts of books have been received from the following donors: Fleming H. Revell Co., Chicago, Ill.; Miss S. J. McGoun, Rochester, Pa.; Rev. Prof. H. W. Roth, D.D.; Mrs. Harriet Krauth Spaeth, Philadelphia, Pa.; Warren F. Draper, Andover, Mass.; T. and T. Clark, Edinburgh, Scotland; Bagster and Sons and R. D. Dickinson, London, England.

"CONCERNING GIVING AND RECEIVING."

With the Apostle Peter, the Seminary can truly say: "Silver and gold have I none." Yet to do well and worthily the great work for which, in God's providence, this institution has been founded, no small sum of money is annually needed.

To His praise be it said, and with grateful hearts, "Hitherto hath the Lord helped us." May His

blessing rest richly upon all who in any way have helped along the financial interests of the institution.

As a guide to those who have at heart the welfare of the Seminary, and who may ask for what purposes their offerings and co-operation are requested, attention is respectfully called to the following particulars.

I. HELP FOR WORTHY STUDENTS.

After careful examination, worthy and capable young men who need assistance for the prosecution of their studies will be received as members of THE STUDENTS HELP FUND ASSOCIATION.

They will be directed in the Mission, School, or other Church work for which they are found qualified; their necessary expenses in whole or in part will be paid from this "HELP FUND," and they will be encouraged, and are expected to help increase the funds of the Association for the aid of needy students who may come after them.

A contribution of $2,500 will provide a scholarship Fund from which the necessary annual expenses for one student can be furnished.

II. THE SEMINARY LIBRARY.

Of the best books the Library can never have too many. They are a perpetual help to the earnest student.

III. THE CURRENT EXPENSE ACCOUNT.

The yearly outlay for heating, lighting, janitor services, etc., etc., are large, and most necessary for the comfort and efficient work of students and instructors.

IV. LECTURESHIP FOUNDATIONS.

The sum of $5,000—would endow such a Foundation, and secure annually a Course of Lectures on topics of special interest and importance.

V. PROFESSORSHIPS IN THEOLOGY.

How better could one "honor the Lord with his substance" than by establishing an important chair in a Theological Seminary? Such an investment will work forever for the glory of our Lord and for the highest good of men.

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Takes 1, 5, 12, 14.

Clemens, John Jonsson, - - - - - Chicago, Ill.
Grad. 1, 2, 3, 4, 5, 6, 7, 8. *Takes* 11, 14, 15.†

Crile, Austin Daniel, - - - - - Baltic, Ohio.
Takes 1, 2, 4, 5, 6, 7.†

Evans, William, - - - - - - - Chicago, Ill.
Grad. 1, 4, 6, 7, 8.— *Takes* 5, 12, 13, 14.†

Haecker, Edward, - - - - - - Iowa City, Iowa.
Takes 4, 7.†

Hall, William, - - - - - Sheet Harbour, N. S.
Takes 1, 4, 7.†

Hauser, Rev. Christian Henry, - - Jubilee, Iowa.
Takes 1, 7, 14, 17, 18.†

Hershberger, Charles Edgar, - - - Luray, Va.
Takes 1, 2, 3, 4, 5, 7.

Hoefer, Benjamin Franklin, - - Dayton, Ohio.
Grad. 1, 4, 5, 6, 7, 8.— *Takes* 2, 3, 12, 13, 14.†

Hogshead, Luther, - - - - - Arbor Hill, Va.
Takes 1, 2, 5, 7, 14, 15.

Jensen, Frank Edward, - - - - - Chicago, Ill.
Grad. 1, 4, 5, 6, 8.— *Takes* 2, 7, 13, 16.†

Jonsson, Gunnlaugur, - - - Winnepeg, Manitoba.
Grad. 4, 6.— *Takes* 2, 7.†

Kabele, George Philip, - - - - Platteville, Wis.
Takes 1, 4, 7.†

Kuhlmann, Ernest John Emil, - Hanover, Germany.
Grad. 1, 2, 3, 4, 6.— *Takes* 7, 9, 12, 14, 18.

* Ordained in 1894.

† Is also preparing for the *Matriculation Examination.* The numbers refer to regular courses offered by the Seminary. As the Calendar each year is printed before the results of the *Pass Examinations* are known, announcements of graduation in the separate courses will be made the year following.

MATTHIAS, AUGUST, Maxfield, Iowa.
Takes 1, 4, 7, 9, 14, 16, 17, 18.

MENGERS, VIGGO JULIUS A. C., Fredericia, Denmark.
Grad. 3, 4, 6 — *Takes* 1, 2, 5, 7, 11 †

MUNSON, MONROE ANDREW, Chicago, Ill.
Grad. 4.— *Takes* 7 †

OFTEDAL, REV. GUSTAV, Buxton, N. D.
Takes 3, 10, 14, 15.

PETERSON, JOHN, Chicago, Ill.
Takes 4, 7.†

PRIESKE, ALBERT AUGUST, New Kensington, Pa.
Takes 7, 12, 13, 14, 15, 16

ROCHE, CHRISTIAN LASSENSON, Granite Falls, Minn.
Takes 1 2, 4, 5, 7, 14.

RUMBARGER JOHN JULIUS STIREWALT, Farmersville, Ohio.
Grad. 1, 2, 3, 4, 5, 6.— *Takes* 7, 9, 10, 12, 14

SAPPENFIELD, JOHN VALENTINE, Gila, Ill.
Takes 4, 7.†

SCHAAP, PAUL ALEXANDER, Chicago, Ill
Grad. 1, 4, 6, 7, 8, 13, 17 — *Takes* 2, 3, 14, 16, 17.

SILJAN, OLE GABRIEL UELAND, Madison, Minn
Grad. 2, 3, 5, 8, 14 — *Takes* 7, 9, 10, 11, 12, 13, 16

SKAARSTAD, ANDREW JOACHIM Minneapolis, Minn.
Takes 4, 7.†

SOLBERG, CHARLES ORRIN, Beloit, Wis.
Grad. 1, 2, 3, 4, 5, 6.— *Takes* 7, 9, 10, 11, 12, 14, 15.

SOLOMONSON, CARL, Kimbrae, Minn.
Takes 1, 2, 3, 4, 5, 6.

STAEHLING, WILHELM, Clinton, Iowa.
Takes 9, 12, 14, 17, 18.

THVEDT, REV. NILS B., Cambridge, Iowa.
Takes 7, 10, 11, 12, 14, 15.

WALLACE, CALVIN LUTHER, Centerville, Minn.
Takes 4.†

WHITMAN, ISAIAH, St Peter, Minn.
Grad. 1 2, 3, 4, 5, 6.— *Takes* 7, 9, 10, 11, 12, 13, 16.

WOLD, OSCAR RUDOLPH, Twin Valley, Minn.
Takes 4, 7 †

YUNG, HERMAN AMBROSE WALTER, Lenexa, Kan
Grad. 1, 2, 3, 4, 6, 8.— *Takes* 5, 7, 12, 13, 14, 15, 16, 17.

*Post-Graduates.**

ANDA, REV. A. C. Tacoma, Wash.
Takes 2, 3.

BAILEY, REV. E. R. Attica, Ohio.
Takes 1, 3.

BAINES-GRIFFITH, REV. D. Smith Center, Kan.
Takes 1, 2, 3.

† Is also preparing for the *Matriculation Examination*

* Non-resident pastors pursuing systematic theological studies after ordination. Those only are enrolled who have made report of work done, and who are doing genuine work. The numbers refer to the post-graduate courses as given in the Calendar.

DALE, REV. W. H. - - - - Williamstown, Pa.
Takes 1, 6, 22.

DONNER, REV. A. - - - - - - Willard, Mich.
Takes 2, 3.

EBERT, REV. D. P. - - - New Washington, Ohio.
Takes 1, 2, 3.

FECHTENBURG, REV. C. H. - - - - Kenosha, Wis.
Takes 1.

FJELSTAD, REV. H. O. - - - - - Sloan, Iowa.
Takes 1, 5, 6, 14.

FOCHT, REV. JOHN B. - - - - Lewistown, Pa.
Takes 1, 12, 14, 20, 21.

GALLADAY, REV. R. E. - - - - Baltimore, Md.
Takes 1, 6, 12, 14, 18, 19, 22.

GEBERT, REV. GEORGE, - - - - Tamaqua, Pa.
Takes 1, 2, 12, 17.

GJEVRE, REV. A. H. - - - - - Fertile, Minn.
Takes 1, 4.

HANSEN, REV. N. - - - - - - Ferndale, Cal.
Takes 1, 7, 9, 10.

HANSON, REV. H. A. - - - - Morrisonville, Wis.
Takes 1.

HEILMAN, REV. U. P. - - - - - Athol, Pa.
Takes 6, 14

HERTEL, REV. A. F. - - - - - Bunker Hill, Ill.
Takes 2, 4, 6, 15.

HETLAND, REV. J. - - - - - - Chicago, Ill.
Takes 1, 6, 9, 12, 14, 18, 22.

HOLZT, REV. JOHN E. - - - - Madrid, Iowa.
Takes 1.

HUFFARD, REV. J. A. - - - - - Pulaski, Va.
Takes 2, 10, 14

HURSH, REV. J. G. M. - - - - Jonesboro, Ill.
Takes 6.

JENSSON, REV. J. C. - - - - - Clinton, Wis.
Takes 1, 5, 6.

JOHNSON, REV. B. B. - - - - - Minneota, Minn.
Takes 2, 3, 9, 21.

KEEVER, REV. E F. - - - - - Boston, Mass.
Takes 17, 20.

KELLER. REV. S. L. - - - - - Carmel, W. Va.
Takes 1, 6.

KIBLER, REV. W. M. - - - - Greensboro, N. C.
Takes 1, 6, 10, 14, 18, 19, 21, 22.

KINARD, REV. M. M. - - - - - Columbia, S. C.
Takes 1, 11, 12, 14.

KRAUSS, REV. E. F. - - - - Leechburg, Pa.
Takes 1, 3, 6, 11, 14, 16, 20, 21.

KUDER, REV. J. H. - - - - - Lehighton, Pa.
Takes 1, 6, 12, 14.

KURTZ, REV. W. H. - - - - - Seattle, Wash.
Takes 11.

LAURY, REV. P. A. - - - - - Marietta, Pa.
Takes 1, 6.

LOCKREM, REV. N. J. - - - - - - Norway, Ill.
Takes 1, 5, 9.

MC DANIEL, REV. R. E. - - - Tarentum, Pa.
Takes 1, 9.

MILLER, REV. C. ARMAND, - - - - Salem, Va.
Takes 1, 2, 3.

MITTERMAIER, REV. J. - - - Ixonia, Wis.
Takes 21, 22.

MURPHY, REV. J. L. - - - Rock Island, Ill.
Takes 1, 3, 18.

NEUBAUER, REV. F. W. - - Gilead, Neb.
Takes 1, 6, 10, 12, 15, 19, 20.

NEWELL, REV. W. W. - - Winthrop, Minn.
Takes 5, 12, 18, 21.

OBERLY, REV. FRANK C. - - - Luray, Va.
Takes 1, 3, 6.

OLANDER, REV. J. T. O. - Millville, Mass.
Takes 1, 2, 3, 6, 9, 12, 17, 21.

PEDERSEN, REV. J. - - - - Gordon, Neb.
Takes 1, 3, 7.

RASMUSSEN, REV. H. E. - - Lanesboro, Minn.
Takes 1, 3, 7, 9, 12, 14, 18, 22.

REHRIG, REV. W. M. - - - - - Greenville, Pa.
Grad. 1. 5, 6, 22.— *Take:* 12, 18, 19, 20, 21, 24.

RUDOLPH, REV. JOHN C. - - - Hanover, Kan.
Takes 1, 2, 7, 11, 15, 16, 21.

RUPP, REV. J. C. F. - - - - - Scottdale, Pa.
Takes 1, 3.

SCHACHT, REV. J. C. - - - - Mc Zena, Ohio.
Grad. 1.— *Takes* 3, 6.

SCHMUCKER, REV. G. M. - - - - Canton, Ohio.
Takes 1, 3, 9, 12, 14, 17, 18, 22.

SEAMAN, REV. G. S. - - - - - Adamsburg, Pa.
Takes 1, 2, 3, 6.

SHEALY, REV. H. F. - - - - - Staunton, Va.
Grad. 1.— *Takes* 6, 14.

SHEATSLEY, REV. J. - - - - - Delaware, Ohio.
Grad. 1, 12.— *Takes* 3, 6, 15.

SIGURDSON, REV. J. A. - - - - Akra, N. Dak.
Takes 2, 3, 9, 21.

STEIMLE, REV. A. - - - - - - Red Wing, Minn.
Takes 1, 18, 20, 21.

STOLPE, REV. M. - - - - - - New York, N. Y.
Takes 1.

STOUGH, REV. W. L. - - - - - Philadelphia, Pa.
Takes, 1 6, 9, 12, 18, 20, 21, 22.

TIMM, REV. J. A. - - - - - New Haven, Conn.
Takes 1, 6.

TREXLER, REV. H. A. - - - - - Rural Hall, N. C.
Takes 1, 6, 9, 14.

UMBENHEN, REV. J. H. - - - - - Pottsville, Pa.
Takes 1.

WAGNER, REV. J. C. - - - - - - Reading, Pa.
Takes 1, 2, 3, 6, 11, 14, 18, 23.

WATERS, REV. M. S. - - - - - - Newark, N. J.
Takes 1, 6, 11, 12, 18, 19, 21, 23.

WYSE, REV. J. H. - - - - - - Pomaria, S. C.
Takes 5, 6, 18.

ZIEGLER, REV. J. A. M., PH. D. - - - Louisville, Ky.
Takes 1, 2, 3, 6, 12, 14, 17, 23.

SUMMARY :

Regular students, - - - - - - - -	38
Post-graduates, - - - - - - - -	60
Total, - - - - - - - - -	98

Synods represented :

Regular students :	15 Synods.
Post-graduates :	11 additional Synods.
Total,	26 Synods.

General Council :	7 Synods.
United Synod, South :	6 "
General Synod :	4 "
Synodical Conference :	1 Synod.
Independent Synods :	8 Synods.

ORIGIN AND AIM OF THE INSTITUTION.

In the opening Sermon before the General Council at its Convention in Chicago, in 1869, the Rev. Dr. Passavant called special attention to the necessity of establishing a Lutheran Theological Seminary in Chicago, and in the minutes of that convention resolutions are recorded in favor of such a movement.

It was also "solemnly resolved to take the necessary steps toward the establishment of such an institution." After some of the preliminary steps had been taken towards carrying these resolutions into effect, among which were the securing of a site for the Seminary through the liberal gift of Dr. Passavant, the adoption of a constitution, and the election of the first professor by the General Council, circumstances arose in several of the district synods over which the Council had no control, which delayed immediate action; while the great fire in Chicago and its serious results made it impossible to open the Seminary until Oct. 1, 1891. Meanwhile, in the imminent needs of our foreign people for pastors for their churches, several synodical institutions had been called into being. The original aim of the Seminary, however, remains the same. It is to educate our future ministry for the Western field, from the material in this field, who can minister to our people of various nationalities not only in their own tongues, but also in the language of their adopted country. The distinctive aim of this Seminary, so far as the providence of God may make this possible in our relations to existing institutions, is to train and educate "men of pure faith, of a holy life, and of the requisite natural gifts and education, in the faith and usages of the Evangelical Lutheran Church, as set forth in the Fundamental Principles of Faith and Church Polity, as declared by the General Council of the Evangelical Lutheran Church in North America, at its Convention, November 20 to 26,

1867, at Fort Wayne, Indiana, so that by all necessary learning and practical skill they may be fitted for the ministry of the gospel, especially in connection with the Evangelical Lutheran Church." (*Revised Charter.*)

RELATION OF THE SEMINARY TO THE GENERAL COUNCIL.

The exact relation of the *Theological Seminary of the Evangelical Lutheran Church at Chicago* to the General Council of the Evangelical Lutheran Church in North America was not finally decided until at the meeting of the General Council held at Fort Wayne, Ind., in October, 1893.

The committee appointed by the General Council at Buffalo, N. Y., in 1891, to which the whole subject of the Theological Seminary at Chicago was referred, and which "was expected to look into the history of this Institution, as well as into the relations which the General Council has sustained to it, so that it may be in a condition to determine what its relations to said Seminary are and ought to be," made an elaborate report, covering the whole history of the Chicago Seminary, from its first mention in the minutes of the General Council of 1869, to date. (See *Minutes of the General Council*, 1893, pp. 40–61.) This comprehensive report closes as follows : —

"The history we have given establishes the following : —

1. "*That the General Council is responsible for the establishment of a Theological Seminary at Chicago, and has done everything, except in the way of pecuniary support, to entitle that Institution to be called the General Council's Theological Seminary in a sense in which that title cannot be claimed by any other Institution.*

2. "That it originally contemplated an Institution in which the ministry for the English, German, and Scandinavian peoples should be trained. . . .

3. "That it was clearly the intention of the General Council to keep itself free from all pecuniary responsibility, and that the Seminary should look to certain of the Synods of the General Council, who might unite in sustaining it, for its support."

After a full discussion of the whole subject in all its

bearings, the General Council adopted the following Resolutions : —

I. "*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*

II. "That the General Council in view of the past, and in consideration of its relations to the Synods of which it is composed, is persuaded that it is not in a condition to own and to manage a Theological Seminary, and that it will be best for all concerned if it sustains precisely the same relations to all the Theological Seminaries within its bounds. . . .

III. "The General Council requests that the changes rendered necessary by this action in the Charter of the Chicago Seminary be made to conform to the above action, and that these changes be made in such a way as not to imperil the historical connection and thorough doctrinal unity of said institution with this body."

In accordance with the request of the General Council the Charter was amended May 10, 1894, so as to conform to this action of the General Council.

BRIEF HISTORY OF THE CHICAGO SEMINARY.

In 1891 the Board of Directors was appointed by the Officers of the General Council, in accordance with the resolution passed in Chicago in 1886, and reaffirmed at Pittsburg in 1889. The charter was granted July 29, 1891, and amended May 10, 1894, in accordance with the request of the General Council. On the 30th of September, 1891, the Board was organized, and Rev. Dr. R. F. Weidner was elected *Professor of Dogmatics and Exegesis*, and Rev. Dr. H. W. Roth, *Professor of Practical Theology and Church History*. On Oct. 1, 1891, the public services connected with the opening of the Seminary were held in the Mission Chapel, adjoining the Seminary property, at the corner of Clark and Addison streets, Lake View, Chicago.

During the *first* year (1891–92) six regular and five irregular students were enrolled, and in addition, sixteen pastors placed themselves under the direction of the Faculty to pursue post-graduate courses.

It was in the spring of 1892 that the first building (a professor's house occupied by Dr. Weidner) was erected

on the Seminary grounds, which cover two acres of the fine grove located on the North Side of Chicago, near Lake Michigan, bounded on the east by Sheffield Avenue, on the north by Waveland Avenue, and on the west by Clark Street.

During the *second* year (1892–93) twenty-three regular and eight irregular students were enrolled, and thirty-nine pastors pursued prescribed post-graduate courses, making seventy in all, coming from twenty different Lutheran Synods; viz., from seven of the General Council, four of the United Synod, South, two of the Synodical Conference, and five from Independent Synods.

On Feb. 10, 1893, the corner-stone of Eliza Hall was laid, and finished in July, 1893, at the expense of about $25,000. In this beautiful building there will be accommodations for fifty-six students, although for the present the first floor is used for a chapel and lecture rooms, and one large room on the fourth floor for the library, thus allowing room for but forty students.

During the *third* year (1893–94) thirty-one regular students were enrolled, and sixty pastors taking the post-graduate course, making a total of ninety-one, — the regular students belonging to twelve different Lutheran Synods, and the post-graduates to twenty-five Synods, of which eight Synods belonged to the General Council, four to the United Synod, South, four to the General Synod, two to the Synodical Conference, and seven were from Independent Synods.

As the special plan of the Seminary demanded a larger teaching force, the Board of Directors authorized the Executive Committee to call additional teachers as Instructors, and so Rev. Prof. William A. Sadtler, Ph. D., was called as Instructor in Greek and Sacred History, in 1892–93; and Rev. J. F. Ohl, Mus. D., as Instructor in Church Music, Liturgics, and Diaconics; and Rev. W. K. Frick, M. A., Instructor in Encyclopædia and Ethics (1893–94). A third regular professor was called in May, 1894, to the chair of *Historical Theology*, in the person of Rev. G. H. Gerberding, D. D.

During this *fourth* year (1894–95) thirty-eight regular students were enrolled, belonging to fifteen different Lutheran Synods, and sixty pastors taking the post-graduate courses, representing eleven additional Luth-

eran Synods, making a total of ninety-eight students, representing twenty-six different Synods, of which seven Synods belonged to the General Council, six to the United Synod, South, four to the General Synod, one to the Synodical Conference, and eight to independent Synods.

The great need now pressing upon the Institution is more accommodation for students, and a chapel or room large enough to hold from seventy-five to two hundred persons. This need can be provided for in one of two ways: either by erecting an additional separate building, to be known as the Executive Building, containing offices, lecture rooms, chapel, and the library, so that Eliza Hall can be had entirely for the use of students; or else a wing must immediately be added to Eliza Hall, of such a size that the first floor can be utilized as a chapel, and the upper floors for the accommodation of students. In either case a building must be erected within a year, or the Institution will be compelled to pay from $40 to $60 dollars monthly rent for suitable accommodations for students, and have no room in which all the students may assemble together at any one time. O, that God would raise up friends of the cause to provide funds for the carrying on of the great work of his kingdom! At least $10,000 will be needed to put up *one* wing to the present building, or $25,000 to put up the Executive Building. May God put it into the heart of one or more of his servants to erect a Memorial Building to the honor and glory of his name.

TERMS OF ADMISSION.

1. The *Theological Seminary* is open to all students of the Evangelical Lutheran Church who, having the proper gifts, give evidence of Christian character and experience. All students must have a good general education, and if possible, a full collegiate education. Exceptions will be made in cases where the student is advanced in years, and has had experience in teaching and in mission work; but in such cases the candidate is required to give evidence of such scholarship as will enable him successfully to pursue all the studies of the Theological Course.

2. Although the Seminary does not open before the first Thursday in October, applications for entrance should be sent at least two weeks previous, and if possible, by the first of May of each year. An early application would enable the Faculty to give such practical advice to the student as would greatly benefit him in the pursuit of his studies. All such applications should be sent to Prof. R. F. Weidner, 1311 Sheffield Avenue, Lake View, Chicago.

3. Applicants must furnish satisfactory testimonials to the Faculty as to their Christian character and practical ability, and all applicants for the regular course must furnish recommendations from pastors of the same synod to which the student belongs. Applicants from Institutions of the Lutheran Church must also furnish a recommendation from the Faculty of the institution where they have previously studied.

4. Every student shall be considered as a probationer during the first four months of his admission into the Seminary, after which his enrollment as a regular student may take place. If at any time during his stay at the Institution, the Faculty shall determine that it is not expedient to retain him any longer as a student, he shall be dismissed. If he applies to the Faculty for letters of

dismission, the circumstances which led to his dismission shall be stated in such terms as the Faculty may deem to be wise and just.

5. Every regular student, before he is enrolled as a permanent student of the Seminary, shall present to the Faculty in writing a brief account of his life, together with an explicit statement of the motives which induce him to devote himself to the ministry of the gospel.

MATRICULATION STATUTES.

1. All students will be required to pass the *Matriculation Examination* at their admission into the Seminary, or, if they should fail in some subjects, as soon after their entrance as possible. Latin, Greek, and German may be offered at the end of the first, second or third years.

2. Colleges graduates, having studied Latin, Greek, and German, are admitted without further examination, their Diploma being accepted in lieu of the Matriculation Examination.

3. Under no circumstances whatsoever will any student be graduated from this Seminary before he has passed the *Matriculation Examination* in all the stated subjects, including Latin, Greek, and German.

4. The ordinary *Matriculation Examination* shall be held twice a year, on the first Tuesday of October, and on the first Tuesday of May, beginning in each case at 9 : 30 A. M.

5. The examination in each subject will be partly oral and partly written. Students will be allowed three hours for their written examination in each subject.

6. Candidates must offer the following "Stated Subjects" for Matriculation Examination : —

1. Arithmetic (the whole).
2. Elements of Algebra.
3. Elements of Geometry.
4. Physics or Physiography.
5. Physiology.
6. General History and Geography.
7. English Grammar.
8. Composition and Rhetoric.
9. Psychology.
10. Logic.
11. Reading knowledge of German.

12. Latin Grammar.
13. Greek Grammar.
14. One Latin book. Any one of the following books will be accepted: —

Poetry.
Virgil: *The Æneid.* Any one Book.
Horace: *Odes.* One Book.
———: *Ars Poetica.*
———: *Epistles.*
Juvenal: *Satire X.*

History.
Cæsar: *Gallic War.* One Book.
Livy: *Book XXI or XXII.*
Tacitus: *Germania.*
———: *Agricola.*

Oratory.
Cicero: *Orations.* Any Oration.
———: *De Oratore.*

Philosophy.
Cicero: *De Amicitia.*
———: *De Senectute.*
———: *De Officiis.* One Book.
———: *Tusculan Disputations.*

15. One Greek Book. Any one of the following books will be accepted: —

Poetry.
Homer: *Odyssey.* One Book.
———: *Iliad.* One Book.
Æschylus: *Agamemnon.*
Sophocles: *Antigone.*
Euripides: *Alcestis.*
Pindar: *Odes.*

History.
Herodotus: *Book V or VI.*
Thucydides: *Book VI or VII.*
Xenophon: *Anabasis.* Any Book.
———: *Cyropædia* Any Book.

Oratory.
Demosthenes: *Philippics.* One Speech.
———: *Olynthiacs.* One Speech.
———: *De Corona.*
Lysias: *One Oration.*
Isocrates: *Panegyricus.*

Philosophy.
Xenophon: *Memorabilia.*
Plato: *Apologia.*
Aristotle: *Ethica.*

7. In Greek and Latin, the candidate will be examined on the contents as well as in the text of the book which he offers.

8. Before this *Matriculation Examination* is passed (excepting German, Latin, and Greek), students are not

permitted to take up at one time more than four regular courses in the Seminary.

9. As the Matriculation Examination for under-graduates is very rigid, many applicants fail to pass in some of the stated subjects, but the Seminary, through its *Instructors* and *Fellows*, furnishes ample opportunities for an earnest student to prosecute the more advanced of these *Pro-Seminar* studies (as Higher English, General History, Logic, Psychology, German, Latin, and Greek), in connection with his regular theological course.

. STATUS OF ADVANCED STUDENTS OF THEOLOGY.

1. The peculiar plan of this Institution forbids the admission *ad eundem gradum* of students who have taken part of a theological course at other seminaries or at European universities.

2. As every course or department is independent, we know of no such distinctions as the Junior, Middle, or Senior Classes, although it is possible for a college graduate to pass all the examinations in the eighteen regular courses in three years.

3. An advanced student of theology, at his entrance into the Seminary, may offer for examination any or as many of the eighteen regular courses as he may be prepared for, or desire.

4. The following rules govern these examinations for advanced standing : —

1. The examinations will be both oral and written.
2. The written examinations will cover three hours in each subject.
3. The examinations will be rigid, and cover the subjects and text-books used in the course.
4. These *Pass Examinations* in each course are offered only during the months of May and October.

5. A student desiring to gain an advanced standing need not offer any subjects at entrance, but in addition to whatever courses he may select, can offer at the Preliminary Examination at Christmas, and at the Pass Examination in May, whatever subjects he may have formerly studied, whether at another theological seminary or privately.

6. No unordained student can graduate from this Seminary unless he has been enrolled as a regular resi-

dent student for one whole year, and that must be the last year before graduation.

7. The whole of the summer vacation, lasting nearly five months, can be used by students in preparing for advanced standing.

This applies not only to regular students, and to those who may have studied theology for one or two years, but also to graduates from other theological seminaries.

8. If those who thus present themselves for examination, having prepared themselves at other institutions or privately, are able to stand the written *Pass* Examinations in October or in May, they will receive credit for the subjects thus offered; but to pass such an examination successfully, the grade of 90 out of a possible 100 will be required.

THE COURSES OF STUDY.

The Chicago Seminary has taken a bold step forward in introducing such improvements in methods of instruction and in plans of study, as observation and experience have shown to be conducive to the highest and most exact scholarship, and helpful in providing the most practical benefits to students.

Among such improvements we may mention : —

I. — Separate Organization of the Subjects of Study.

All the sciences included in theology are logically arranged so as to be comprised in eighteen distinct and independent schools, or courses. The following Table will give a general idea of the stress laid upon the various departments of theology as offered each year in the Seminary. The numbers denote the hours given to a subject during the year of twenty-five weeks of study (excluding two weeks of examinations), and the reader will note that 25 means *one* hour weekly, 50 denotes *two* hours weekly, 75 denotes *three* hours weekly, 100 *four* hours weekly, 125 *five* hours weekly, for one whole year.

| | | |

IX. History of Philosophy		75
a. History of Philosophy	50	
b. Special System	25	
X. Greek Exegesis		75
a. Exegesis	50	
b. Textual Criticism and LXX	25	
XI. Hebrew Exegesis		75
XII. Christian Ethics		75
a. Moral Philosophy	25	
b. Christian Ethics	50	
XIII. Catechetics, Evangelistics, Diaconics		75
a. Catechetics	25	
b. Evangelistics	25	
c. Diaconics	25	
XIV. Dogmatics		125
XV. Symbolics and History of Dogmas		75
a. Confessions	25	
b. Comparative Symbolics	25	
c. History of Dogmas	25	
XVI. Homiletics		75
a. Historical	25	
b. Theoretical	25	
c. Practical	25	
XVII. Pastoral Theology, Liturgics, Church Polity,		75
a. Pastoral Theology	25	
b. Liturgics	25	
c. Church Polity	25	
XVIII. Apologetics and Theological Literature		75
a. Apologetics	25	
b. Theological Literature	50	

In addition to these subjects, every student each week receives instruction in—

Elocution, *one* hour.
Homiletics, *one* hour.
Liturgics, *one* hour.
Church Music, *one* hour.
English Literature and Style, *one* hour.

This course covers 1500 hours, or 500 hours yearly for three years, and a faithful student can graduate in all these subjects in three years, allowing twenty-five weeks in a year, averaging attendance at twenty recitations and lectures weekly.

II.—**Each Subject is Completed in One Year.**

The *Course* in each of the eighteen schools, or departments, is completed in one year, and each *subject* except Greek and Hebrew.

A graduate from another theological seminary, or a pastor who wishes to take up special studies, may thus enter the Seminary for a single year, and take up any of

the subjects he may desire, and graduate in the course thus selected.

Regular students who expect to graduate from the Seminary are advised to take up the courses in the logical and natural order. A college graduate, or a student of fair gifts, can take six courses yearly. Each subject is so presented and studied, and the work assigned is of such a nature that the *Preliminary Examinations* held at Christmas and New Year prepare for the *Pass Examinations* held in each subject in May, and if for any reason a student should fail at the examination in May, or his average should fall below that required for the degree of B. D. (9 or 90), he can use the time from May to October in privately reviewing, and may then offer the same subject or subjects at the *Pass Examinations* held in October. A student who is prepared can offer in October and May any subjects he may desire, whether he has attended lectures on that subject the previous year or not. The final test in all cases is the written examination in each subject, which lasts three hours. In case the student has not attended lectures on the subject offered, he must also stand an oral examination, and to graduate he must attain a grade of at least 90 out of a possible 100.

III.—**A Systematic and Scientific Study of the English Bible.**

A Theological Seminary should not only furnish facilities for studying the Scriptures in the original, but in these days of awakened interest in Bible study, it is of the utmost importance that students preparing to preach the gospel in the English tongue should become masters of the English Bible. In order to accomplish this, one course of three hours weekly is devoted each year to the special study of the English Bible, alternating between the Old and New Testaments. In addition to this, at the daily matin service two or three chapters are regularly read in concert by the whole Seminary, and twenty minutes each day is devoted to the exegesis of the most important books of the Bible.

During 1894–95, being the Old Testament year, there have been read in chapel, with brief comments, the books of Exodus, Leviticus, Numbers, Deuteronomy, Mark, Acts, Harmony of the Four Gospels (*Passion History*),

Isaiah, the twelve Minor Prophets, Daniel, and there have been carefully expounded, verse by verse, Exodus 1–7, the Messianic Psalms, Galatians (*Greek Text*), Romans 5–8 (*Greek Text*), Hebrews (*Greek Text*).

In connection with this work on the English Bible in chapel and in the three hours weekly lecture and exposition, each student is expected yearly to read the whole Bible through, and to commit to memory 300 carefully selected passages from Scripture.

IV.—**Advanced Students not Possessing a Classical Education have Special Advantages.**

This Seminary by no means advises students to shorten their college course; on the contrary, it urges a full collegiate education whenever practicable. But the needs of the Church in our Western States are of such a peculiar nature that we feel justified in offering to pious young men of natural gifts and thorough education, the privileges of this Seminary, even if they are lacking classical education. The courses and methods of instruction are of such a thorough character that it is possible for a bright student with a good education, and without any knowledge of Latin, Greek, German, or Hebrew at his entrance into the Seminary, to obtain a complete theological education in four years and graduate in each of the *eighteen* courses regularly offered. For those of less mental culture, it will take a longer time to complete the same courses.

But all such students must pass the *Matriculation* Examination, as laid down in the regulations governing the same, before graduation.

V.—**Advanced Students of Theology have Special Advantages.**

This is evident from the rules governing the Examination for advanced standing as given under the heading of *Status of Advanced Students of Theology.*

VI.—**Pastors wishing to take up Special Studies, have Special Advantages.**

Many Lutheran pastors are anxious to pursue some theological study, but cannot permanently give up their churches. Some of them could get leave of absence for a month or more, and take up some special studies, and then return to their field of work and privately continue their studies, and at the end of the year offer an

examination in the course or courses selected. We may call this one branch of the Theological Seminary Extension System. This Seminary offers such help to any pastor who wishes to avail himself of this opportunity.

This applies to pastors who are in residence, either the whole or part of a year. This plan of study will become popular among our younger clergy, as soon as its advantages are fully known. During the current year *four* pastors are availing themselves of the privileges of the Seminary, and in addition *four* graduates of other theological seminaries.

VII.— **Post-Graduate Courses for Non-Resident Pastors.**

The twenty-four courses outlined on page 5 of this Catalogue are open to all pastors of the Evangelical Lutheran Church.

Graduation in eight of these courses leads to the degree of Baccalaureus Sacræ Theologiæ Doctor (B. D.). One course may be taken from each of the five departments, and three are elective. But it must clearly be understood that no one can take up any one of these courses, unless he first gives satisfactory evidence that he can pass the examination required in the corresponding course offered in the regular curriculum of the Seminary. The examinations in most subjects, and in the main, will be written. Candidates may report for examination at any time between October and the first of May. When the degree is conferred and the diploma is awarded, the fee is twenty-five dollars. Residence is not required, as these courses may be pursued by the pastor while in charge of a congregation. Further information concerning text-books and courses will be furnished on application.

SPECIMEN POST-GRADUATE COURSE.

Theological Encyclopædia and Hermeneutics.

This course is recommended to be taken by every one, as it outlines the field of theology. It consists of two parts: —

I. *Text-Books:*

Weidner, *Theological Encyclopædia* (3 vols.).
Weidner, *Introduction to Dogmatic Theology.*
Schaff, *Theological Propædeutic.*

II. (*a*) For those who read German.
Text-Book : Zöckler's *Handbuch der Theologischen Wissenschaften* (4 vols.).
(*b*) For those who cannot read German.
Text-Books :
Terry, *Hermeneutics.*
Wright, *Introduction to the Old Testament.*
Dods, *Introduction to the New Testament.*
New *Oxford Helps*, with sixty-eight plates.
Robertson, *Old Testament and Contents.*
Schmauk, *Higher Criticism.*
Hammond, *Textual Criticism of New Testament.*
Weidner, *Biblical Theology of Old Testament.*
Weidner, *Biblical Theology of New Testament.*
Fisher, *Church History.*
Fisher, *Manual of Christian Evidences.*
Whitteker, *Augsburg Confession with Notes.*
Gumlich, *Christian Creeds and Confessions.*
Jacobs, *Elements of Religion.*
Schuette, *Before the Altar.* (Liturgics).
Horn, *Liturgics.*
Horn, *Evangelical Pastor.*
Broadus, *Preparation and Delivery of Sermons.*
Thompson, *Foreign Missions.*

[The books in this course will cost about $20, the average price of *text-books* required in *each* post-graduate course. The student is allowed to substitute any books in his own library, covering the same subjects. Books can be ordered through the Seminary at special rates.]

EXAMINATION STATUTES.

1. No candidate can be graduated from this Institution unless he has passed the *Matriculation* Examination, and graduated in each one of the eighteen regular courses offered by this Seminary.

2. To graduate in any single course, the candidate must reach a grade of not less than 70 out of a possible 100 points. If the student has prepared privately, not attending any lectures on the subject, a grade of 90 is required for graduation. In grading the papers, as much stress is to be laid upon the form as the matter. In a possible grade of 100 points, each question is to have its proportionate value.

3. There shall be three regular written examinations each year in each course, known as the *Preliminary Examination*, and the *May* and *October Pass Examinations.*

4. The *Preliminary* Examination in each course shall be held during the third week in December and the first week of January in each year, and the *May Pass* Examination during the first week in May. An additional examination known as the *October Pass* Examination will be held in each course during the month of October, beginning on the first Saturday after the opening of the term, and continued on successive Saturdays until completed.

5. Three hours shall be allowed to the candidate in each examination. The hours set aside for such examinations shall be from 9 : 30 to 12 : 30 A. M., and from 2 to 5 P. M.

6. In addition to these written examinations there shall also be held weekly oral examinations, and in particular, an oral examination in each course before and by the Board of Directors of the Seminary, beginning at 10 A. M. on the second Tuesday in May of each year.

7. The questions proposed for the written examinations in each course shall be newly prepared each time,

and submitted to the Faculty, consisting of the regular professors of the Seminary; and such changes and additions may be made as shall be deemed expedient.

8. The duty of supervising the whole examination shall devolve upon the President of the Institution, in consultation with the Faculty and instructors.

9. The Faculty shall draw up the regulations governing the examination in each course, and publish them at least one year in advance.

REGULATIONS FOR THE EXAMINATIONS.

1. *Directions to Candidates.*

1. Be at your seat in the examination room a few minutes before the time fixed.

2. Bring with you ink and paper, and a small composition book, on which is pasted on the outside a small piece of white paper, on which the subject to be examined on is clearly written, with the writer's name in full.

3. Write only on one side of paper and leave a blank space of at least one inch after each answer.

4. Answer the questions in the order in which they are set. Write the number of each question before the answer. Do not write down the question.

5. As the time allowed is three hours, find out the average time for each question, and do not write so much upon two or three questions as to leave yourself no time to answer others which you are able to answer.

6. Each question has its proportionate value. If twenty-five questions are set, a correct answer has a value of 4. But if not clearly presented, or partly wrong, it will be graded accordingly, and may not count more than 2 or 3.

7. No communication between students while under examination will be allowed.

8. No books will be allowed in the examination room, with the exception of the original Hebrew or Greek texts of the Bible.

2. *Subjects of Examination.*

Examinations will be held in all the subjects offered in the eighteen regular courses.

3. *The Preliminary Examination.*

The Preliminary Examination, held in all courses during the third week of December and the first week of January, covers that part of each *subject* which has been studied during the three preceding months, and is a test and training for the *Pass* Examination. It is a fine mental discipline, and if passed successfully, gives stimulus for more exact study, and also some confidence of success in the final or *Pass* Examination. If the student fails in one or more courses, it reminds him, either that he has undertaken too much, or else that he does not yet know how to use his time rightly. One of two things will be necessary: either to concentrate his work on fewer courses, or else to apply himself more earnestly to his studies.

4. *Graduation.*

1. Graduation in any one course entitles the student to a diploma, with a degree of graduate in that course.

2. Graduation in all the eighteen courses entitles the student to a diploma with the degree of *Full Graduate* of the Theological Seminary of the Evangelical Lutheran Church, at Chicago, Ill. All students whose general average in the *eighteen* theological courses is 9 or 90, out of a possible 10 or 100; who shall not have a lower grade than 8 or 80 in any one course; who are graduates of colleges; or who have passed the Matriculation Examination, including Latin, Greek, and German, shall receive the degree of Baccalaureus Sacræ Theologiæ Doctor (B. D.).

3. Pastors not graduates of this Seminary, who graduate in eight of the post-graduate courses, shall be entitled to a diploma, and if satisfactory work has been done, shall receive the degree of Baccalaureus Sacræ Theologiæ Doctor (B. D.).

ANNOUNCEMENTS FOR THE PASS EXAMINATIONS

In May, 1895; October, 1895; and May, 1896.

I.— THEOLOGICAL ENCYCLOPÆDIA.

Candidates will be expected to have thoroughly mastered the contents of Weidner's *Theological Encyclopædia* (3 vols.). They must be able to give a full and exact (almost verbatim) analysis of (*a*) Psychological, (*b*) Grammatical, (*c*) Historical, (*d*) Scriptural, or (*e*) Doctrinal Hermeneutics (Vol. 1, pp. 123–155); and especial stress will be laid on the sections referring to *Patristics* (Table), *Symbolics* (account of most important denominations), *History of Dogmatics* (especially of the Ancient Church, and of the Lutheran Church), and on the arrangement of a theological library (thirty-six main alcoves).

II.— NEW TESTAMENT GREEK, JUNIOR COURSE.

Candidates must offer the *Greek Text of the Four Gospels and of the Acts of the Apostles.* They must show an especial acquaintance with the contents of the Gospels according to St. Mark and St. John, and with the subject-matter of the Acts.

The student is also expected to read the *Gnomon of Bengel* covering the part of the Greek New Testament which he offers at examination.

To graduate in this course it will be necessary to pass a rigid examination on Harper-Weidner's *Introductory New Testament Greek Method.* Especial stress will be laid on three things : —

1. The knowledge of a large vocabulary ;
2. The translation of English into Greek ;
3. The mastery of the verb, including all irregular verbs.

III.— HEBREW, JUNIOR COURSE.

For Beginners, having studied Hebrew seven months.

Candidates will be required to pass a rigid examination on Weidner-Ball's *Hebrew Grammar and Primer.*

Special stress will be laid on —

1. The knowledge of a good reading vocabulary.
2. The written translation of English into Hebrew.
3. The writing of the synopsis of the Hebrew verb (including all the irregular verbs).
4. Written translation of Hebrew into English.

The written translation of English into Hebrew will be based upon the *forty-three* exercises, covering over five hundred sentences, of Ball's *Hebrew Primer*, and the translation of the Hebrew into English, on the *forty-two Readings* from the Old Testament (as given in the same work), covering the best selections from Genesis, Exodus, Job, and the Psalms.

Candidates will be examined upon the following passages of the Old Testament:—

GEN. 1 : 1 to 2 : 3 ; 3 : 1–6 ; 9 : 12–16 ; 13 : 14–17 ; 22 : 1–13 ; 29 : 1–6 ; 32 : 10–12 ; 33 : 1–7 ; 37 : 23–29 ; 41 : 1–9, 15, 16, 25–32.

EX. 3 : 1–5 ; 9 : 14–18 ; 14 : 5, 9–14, 19–27.

DEUT. 30 : 11–19.

JOSH. 10 : 6–14.

JOB 1 : 1–21 ; 3 : 11–19 ; 4 : 12–20 ; 26 : 1–14 ; 28 : 12–28.

PSALMS 3, 23, 24, 29, 46, 67, 100, 114, 121.

ISA. 51 : 4–15.

IV.— BIBLICAL INTRODUCTION.

Candidates will be expected to show a competent knowledge of the contents, including the history of the Old and New Testaments, and be prepared to stand a rigid examination on —

1. Hurlbut's *Manual of Biblical Geography;*
2. Bissell's *Antiquities of the Bible;*
3. New *Oxford Helps.*

Especial stress will be laid on the *Chronological Chart of Bible History*, on the drawing of *Maps*, of Palestine, of the Old Testament world (inserting chief seas, mountains, rivers, and cities), of the Peninsula of Sinai (illustrating the journeyings of Israel), on the *Life of Christ*, the *Journeys of St. Paul*, and the *Analysis* and *Contents* of the individual books of the Bible.

V.—CHURCH HISTORY.

Candidates will be expected to have studied Kurtz's *Church History* (3 vols.), and to be able to answer any of the 1464 printed questions on Kurtz's *Church History*, specially published to aid the student in preparing for this examination.

VI.—ENGLISH NEW TESTAMENT.

Candidates will be expected to show a competent knowledge of the Contents as well as of the History of the New Testament, including the history of the New Testament times and of the period between the Old and New Testaments. They must give proof of a diligent study of the Four Gospels, and the Epistles of St. Paul, and must show an especial acquaintance with the Gospel according to St. Mark, the Gospel according to St. John, the Acts of the Apostles, and the later Epistles of St. Paul, including Colossians, Ephesians, Philemon, Philippians, 1 Timothy, Titus, and 2 Timothy.

Candidates will be required to pass a rigid examination upon the following text-books:—

Maclear's *Class-Book of New Testament History.*
Weidner's *Commentary on Mark.*
Weidner-Whitehead's *Notes on John.*
Weidner-Allen's *Notes on Acts.*
Mc Clymont's *New Testament and its Writers.*
Weidner's *Studies in the Book* (3 vols.).
Revised New Testament, including *marginal notes.*

Books of reference which the student is expected to read:—

Farrar's *Life of Christ.*
Conybeare and Howson's *Life of St. Paul.*

This course will be offered in 1895–96, and every second year. The next *Pass* Examination will take place in May and in October, 1896.

VII.—ENGLISH OLD TESTAMENT.

Candidates will be expected to show a competent knowledge of the contents as well as the history of the Old Testament, including contemporary ancient history. They must give proof of a diligent study of the Pentateuch and the prophetical books. They must show an

especial acquaintance with the following books: The Pentateuch, the Psalms, Hosea, Isaiah, Daniel, Ezra, Nehemiah, Haggai, Zechariah, and Malachi, together with all the Messianic passages in the Old Testament.

Candidates will be required to pass an examination upon the following text-books: —

Revised Old Testament, including *marginal notes.*
Maclear's *Class Book of Old Testament History.*
Weidner's *Studies on Genesis.*
Payne-Smith on *Isaiah.*
Hervey on the *Historical Books.*
Churton on *Haggai, Zechariah, Malachi.*
Eddrup on *Ezra and Nehemiah.*
Robertson's *Old Testament and its Contents.*

[This Course is offered in 1894-95, and every second year. Pass Examinations will be held in May and October, 1895, and in May and October 1897.]

VIII.— BIBLICAL THEOLOGY.

Candidates will be examined on the biblical theology of the Old Testament and on that of the New Testament. In Old Testament theology special stress will be laid on —

1. The doctrines and ordinances of Mosaism.
2. The theology of prophetism.
3. The doctrine of the Old Testament Wisdom literature.

In New Testament theology, stress will be laid on —

1. The teaching of Jesus;
2. The Petrine type of doctrine;
3. Paulinism;
4. The theology of John.

Candidates will be required to pass a rigid examination in the following works: —

Weidner's *Biblical Theology of the Old Testament.*
Weidner's *Biblical Theology of the New Testament.*

For collateral reading: —

Oehler's *Theology of the Old Testament*
Adeney's *Theology of the New Testament.*

IX.— HISTORY OF PHILOSOPHY.

Candidates are expected to have studied psychology and logic, and to have an exact knowledge of the history of philosophy, and *especially* of that period of philosophy

to which the philosophical author belongs, of one of whose works they have privately made a special study, and on which their *thesis* for graduation is based. The Pass Examination will cover the contents of Schwegler's *History of Philosophy*. In addition each student must prepare a *thesis* on some philosophical work, no two students being allowed to choose the same work of any philosopher. Candidates are advised to use the original of the works offered, but the works selected may be offered in an English translation in comparison with the original. Candidates, if they offer a translation, are requested to state in their list of books which translation they offer. The following works will be offered by individual students for the Pass Examination in May, 1895: —

Plato, *Republic*.
Aristotle, *Nicomachean Ethics*.
Descartes, *Méthode*.
Spinoza, *Ethics*.
Berkeley, *Principles of Human Knowledge*.
Kant, *Critique of Pure Reason*.
Hegel, *Philosophy of History*.
Schopenhauer, *Religion and other Essays*.
Spencer, *Education*.

X.—NEW TESTAMENT GREEK EXEGESIS.

Candidates must offer the whole of the Greek Testament, and show an especial acquaintance with the Greek text and exegesis of the Epistles to the Galatians, Romans, and Hebrews.

The student is also expected to have read the whole of Weidner's edition of Bengel's *Gnomon*, Schaff's *Companion to the Greek Testament and English Version*, and at least twelve *Psalms* in the *Septuagint Version*.

The Examination Paper will cover —

I. Textual Criticism; either —

Schaff's *Companion*, or
Hammond's *Textual Criticism*, or
Warfield's *Textual Criticism*.

II. New Testament Greek Grammar.

Green's *Hand-book*, or
Burton's *New Testament Moods and Tenses*, or
Goodwin's *Greek Moods and Tenses*.

III. Greek Testament.

Westcott and Hort's *Greek Testament*, or
Tischendorf's *Eighth Minor Edition of the Greek Testament;*
Swete's *Psalms in Greek;*
Ellicott on *Galatians*, or
Lightfoot on *Galatians*, or
Philippi on *Galatians;*
Liddon on *Romans*, or
Boise on *Romans*, or
Vaughan on *Romans*, or
Philippi on *Romans;*
Vaughan on *Hebrews*, or
Westcott on *Hebrews*, or
Delitzsch on *Hebrews.*

[In 1896–97 the course covers for special study the Greek Text of the *Pastoral Epistles*, the *Epistles of John*, *Colossians*, and *Ephesians.*

In 1897–98 the Greek Text of *Galatians*, *Romans*, *1 and 2 Corinthians.*]

XI.—HEBREW OLD TESTAMENT EXEGESIS.

Candidates are expected to have read one-fourth of the Hebrew Bible, covering at least three hundred pages of the Hebrew Text,

100 pages *Pentateuchus,*
75 pages *Prophetæ Priores,*
60 pages *Prophetæ Posteriores,*
40 pages *Hagiographa.*

Candidates will be examined in Hebrew philology, and are expected to show a special knowledge of all the *Messianic passages* in the Old Testament, including especially Psalms 2, 8, 16, 22, 40, 45, 72, 100; Isa. 40–66, and any *five* of the Minor Prophets.

Each candidate is expected to hand in a thesis for graduation, which shall consist of a brief grammatical and exegetical commentary, on *five* of the *Minor Prophets.*

The following text-books will be required:—

Baer-Delitzsch's *Hebrew Texts*, or
Theile's *Hebrew Bible*, or
Letteris's *Hebrew Bible.*
Mitchell-Gesenius's *Hebrew Grammar*, or
Green's *Hebrew Grammar*, or
Davidson's *Hebrew Syntax.*
Harper's *Hebrew Vocabularies.*
Schaff-Lange's *Minor Prophets.*

Schaff-Lange's *Psalms*, or
Perowne's *Psalms*, or
Delitzsch's *Psalms*.
Schaff-Lange's *Isaiah*, or
Delitzsch on *Isaiah*.

XII.— CHRISTIAN ETHICS.

Candidates will be expected to stand an examination in philosophical ethics as well as Christian ethics.

The following texts will be required:—

Hickok's *Moral Science*, or
Fleming's *Moral Philosopy*, or
Calderwood's *Moral Philosophy*, or
Aristotle's *Ethics*, or
Porter's *Moral Science*, or
Janet's *Theory of Morals*, or
Hopkins's *Law of Love*, and
Weidner's *Christian Ethics*.

XIII.— CATECHETICS, EVANGELISTICS, DIACONICS.

In *Catechetics* candidates will be expected to show an acquaintance with the whole history and literature of catechetics, and manifest an exact knowledge of the theory and art of catechising.

The subject may be studied in —

Van Oosterzee, *Practical Theology*. Pp. 448–509.
Kuebel, *Katechetik*.
Harnack, *Katechetik*.
Zezschwitz, *Praktische Theologie*. Pp. 178–245.
Achelis, *Praktische Theologie*. Pp. 139–269.

In *Evangelistics* candidates will be expected to show an acquaintance with the history of foreign missions, the mission fields of the world, missionary methods, medical missions, missions to the Jews, the place of education in missionary work, the missionary in his relation to literature, the organization and government of native churches, and home work for missions.

The subjects may be studied in : —

The Missionary Year-Book for 1889.
Johnston, *Report of the Centenary Conference on Protestant Missions*. 2 vols. 1888.
Warneck, *Modern Missions and Culture*.
Smith, *Short History of Foreign Missions*.
Lowe, *Medical Missions*.

Each candidate, in addition to the general work required, must make a special study of some particular *mission field*, as if he intended to go forth as a missionary (no two students being allowed to select the same field), and he must show an acquaintance with the history, ethnography, and geography, of the people or country selected, its religion, literature, and philosophy [As our Seminary library contains about one hundred of the best modern works on missions, opportunity is given for special work in this direction.]

In *Diaconics* (home and inner missions) candidates will be expected to show an acquaintance with the peculiar nature and difficulties of the *home* mission work of our church in this country, arising —

1. From the variety of languages spoken;
2. From our peculiar Synodical relations;
3. From the immense immigration of diverse nationalities belonging to our church.

In *Inner Mission* candidates will be expected to show an acquaintance with the whole history of the inner mission, and have a special knowledge of the labors of Francke, Canstein, Sturm, Hauge, Oberlin, Falk, Pestalozzi, Chalmers, Elizabeth Fry, Goszner, Barth, Wichern, Fliedner, Lœhe, Kapff, and Schæfer, and be familiar with the scientific presentation of the science as given in the works of Schæfer and Wichern.

The subject may be studied in —

Schæfer, *Leitfaden der inneren Mission.*
Endlich-Wacker, *The Deaconess's Calling.*

XIV.— DOGMATICS.

Candidates will be expected to show an acquaintance with the whole science of dogmatic theology, covering introduction to dogmatic theology and the seven great departments : —

I. *Theologia*, or Doctrine of God.
II. *Anthropologia*, or Doctrine of Man.
III. *Christologia*, or Doctrine of the Person of Christ.
IV. *Soteriologia*, or Doctrine of the Work of Christ.
V. *Pneumatologia*, or Doctrine of the Work of the Holy Spirit.
VI. *Ecclesiologia*, or Doctrine of the Church and Sacraments.

VII. *Eschatologia*, or Doctrine of the Last Things.

Each candidate will be expected to be able to present on each special and controverted doctrine —

1. The Scripture teaching;
2. A brief history of the development of the church doctrine;
3. Romanism versus Protestantism;
4. Lutheran versus Reformed Protestantism;
5. Lutheranism versus Modern Speculations.

The following text-books will be required: —

Weidner, *Introduction to Dogmatic Theology.*
Weidner, *Biblical Theology of Old Testament.*
Weidner, *Biblical Theology of New Testament.*
Weidner, *Studies in the Book.*
Weidner, *Christian Ethics.*
Schmid, *Doctrinal Theology of Lutheran Church.*
Jacobs, *Elements of Religion.*
Book of Concord (English, German, Swedish, Norwegian, or Latin).

The subject may be studied in —

Luthardt, *Kompendium der Dogmatik.*
Martensen, *Dogmatics* (English, Danish, German, or Swedish).
Krauth, *Conservative Reformation.*
Björling, *Den Kristliga Dogmatiken.*
Krogh-Tonning, *Christ. Dog. Fundamental-lære.*
Frank, *System der christl. Wahrheit.*
Vilmar, *Dogmatik.*

XV.—SYMBOLICS AND HISTORY OF DOGMAS.

Candidates will be expected to show a thorough acquaintance with historical and comparative symbolics, a *special* knowledge of the differences between the Lutheran Church and the Roman Church, as well as the differences between Lutheran Protestantism and Reformed Protestantism (Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians, and the various sects).

In the history of doctrines the candidate will be expected to show an exact knowledge of the development of all the principal doctrines. *Symbolics* may be studied in —

Gumlich, *Christian Creeds and Confessions.*
Whitteker, *The Unaltered Augsburg Confession.*

Guenther, *Symbolik.*
Jacobs, *Book of Concord.*
Krauth, *Conservative Reformation.*
Chemnitz, *Examen Concilii Tridentini.*
(Original or German.)

The *History of Doctrines* may be studied in —

Hagenbach, *History of Doctrines* (Smith or Plumptre).
Harnoch, *Wegweiser in der Kirchen- und Dogmengeschichte.*

XVI.— HOMILETICS.

Most of the training in this course is of a practical character, covering weekly —

1. One hour training in elocution.
2. One hour practical homiletics (sketches and criticism).
3. One hour reading of the liturgy, the Scriptures, and delivery of sermons, — all three hours being obligatory upon all students during their studies.

Candidates, in addition to this, receive weekly two hours instruction in this course, and will be expected to show a special acquaintance with —

1. The theory and practice of rhetoric.
2. The history of preaching.
3. The theory of preaching.
4. The art of preaching.

The subject may be studied in —

Frink-Phelps, *English Style in Public Discourse.*
Broadus, *Preparation and Delivery of Sermons.*
Van Oosterzee, *Practical Theology* (Homiletics, pp. 58–344).

XVII.— COURSE OF PASTORAL THEOLOGY, LITURGICS, AND CHURCH POLITY.

In *Pastoral Theology* candidates will be expected to show an acquaintance with the whole subject as discussed in the scientific works of Achelis, Harnack, and Zezschwitz.

In *Liturgics* candidates will be expected to show an acquaintance with the whole subject as discussed in the scientific works of Harnack, Zezschwitz, Kliefoth, and Schœberlein.

In *Church Polity* candidates will be expected to show an acquaintance with the whole subject as discussed in the scientific works of Achelis, Harnack, Richter, and Zezschwitz.

Pastoral Theology may be studied in —

Horn, *Evangelical Pastor.*
Walther, *Americanisch-Lutherische Pastoral Theologie.*
Harnack, *Praktische Theologie.*

Liturgics may be studied in —

Bennett, *Christian Archæology.*
Horn, *Liturgics.*
Jacobs, *Lutheran Movement in England.*
Schuette, *Propositions on Liturgics.*
Hammond, *Liturgics, Eastern and Western.*

Church Polity may be studied in —

Bennett, *Christian Archæology.*
Beck-Richter-Dove, *Grundriss des Gemeinen Kirchen-Rechts.*

XVIII.—APOLOGETICS AND THEOLOGICAL LITERATURE.

In *Apologetics*, candidates will be expected to show an acquaintance with the modern scientific presentation of this science.

The subject may be studied in —

Stewart, *Hand Book of Christian Evidences.*
Fisher, *Grounds of Theistic and Christian Belief.*
Christlieb, *Modern Doubt and Christian Belief.*
Luthardt, *Fundamental Truths.*
Flint, *Theism.*
Flint, *Anti-theistic Theories.*
Bruce, *Apologetics.*

In *Theological Literature* candidates will be expected to show an acquaintance with the best theological literature of all lands, and an especial knowledge of the authors and books read and commented upon during the year.

In 1893–94 the class read and criticised the following works:—

Justin Martyr, *Apology.*
Chrysostom, *On the Priesthood.*
Augustine, *Confessions.*
Anselm, *Cur Deus Homo.*
Luther, *Primary Works.*

In 1894–95 the following works were read and commented upon:—

Clement, *Epistle to the Corinthians;*
Epistle to Diognetus;
The Didache.
Polycarp, *Epistle to the Philippians.*
Ignatius, *Seven Epistles.*
Barnabas, *Epistle;*
The Shepherd of Hermas.
Augustine, *City of God*, 2 vols.
Anselm, *Cur Deus Homo.*
Luther, *Address to the Nobility;*
On Christian Liberty;
The Babylonish Captivity.

In 1895–96 the following works will be read and criticised:—

Cyril of Jerusalem, *Fourth Lecture on the Creed.*
Augustine, *On Faith and the Creed.*
Augustine, *Sermon to Catechumens.*
Rufinus, *Commentary on the Apostles' Creed.*
Cyril of Alexandria, *Three Epistles.*
Leo, *Epistle to Flavian;*
Definition of Faith by the Council of Chalcedon.
Fortunatus, *Exposition of the Athanasian Creed.*
Delitzsch and Von Hofmann, *Theologische Briefe;*
Formula of Concord.

EXPENSES.

No charge is made for tuition and room rent, but a contingent fee of $15, about fifty cents weekly, is charged for incidental expenses. Good boarding can be obtained at $2 a week, the students having formed a co-operative club, renting their own house, and engaging their own cook and caterer, and dividing the expense. Books and stationery will cost about $25 to $40 each year, according to the studies pursued.

A student can, with economy, meet all his necessary expenses, board, washing, and books included, with $150.

SEMINARY YEAR AND VACATION.

There is really but one session, which begins on the first Thursday of October, and closes with public exercises in one of the Lutheran churches of the city, on the second Wednesday of May. No public recitations

or lectures, however, are held during ten days at Christmas, and during three days at Easter, the students then being expected to prepare for their examinations. It is of the utmost importance that students be present on the opening day of the session. Introductory lectures are delivered on that day by the professors, and the course in each of the schools begins immediately. Those who arrive later will suffer much inconvenience. A delay of a few weeks may render it extremely difficult, and in some of the schools impossible, to prosecute the studies successfully. The vacation of twenty-two weeks during the summer months affords a good opportunity for the students to engage in the practical work of the Church, as teachers, colporters, and assistants to missionaries; and a young man of experience can thus, by his own earnings, do much toward his support while preparing for the ministry.

CITY MISSIONARY WORK.

Chicago is one of the greatest missionary centers of the Lutheran Church in the world. Students of various nationalities (there are in attendance this year students representing ten nationalities, and preaching in eight different living languages) will find opportunity to do missionary work among their own people.

This Seminary, in the providence of God, hopes to aid in solving the great problem of our Church in providing for the carrying on of the work of home and inner missions here in the city of Chicago. There is no Lutheran Seminary in the world where students can receive a more practical training in direct experimental Christian work.

Every student is assigned to some special work, and as much stress is laid upon this practical training as upon the theoretical. Our students this year are carrying on six different Lutheran missions, and working in ten additional Lutheran congregations.

The great needs of missionary work in Chicago also providentially gives the Chicago Lutheran Theological Seminary an opportunity which is not possessed by any other Lutheran Seminary, of solving the most difficult problem that meets us in the question of ministerial edu-

cation,— "How to assist young men, having no means of their own, in preparing for the ministry."

The solution is this : —

1. Every student who needs help must earn his own way, as every worthy man is willing to do.

2. He does this by engaging in practical Church work, under direction of the Faculty, for which he is entitled to a fair remuneration.

3. In order to make this plan as effective and far reaching as possible, such remuneration for missionary work or Church work done shall not exceed $100 yearly.

4. In order that this extra work may not interfere too much with his studies, the student is expected to devote only about three hours weekly, and the whole of Sunday, to this special work.

5. The congregation or synod receiving the benefit of the student's labors is expected, as far as possible, to supply the money to the Seminary for the payment of the student.

6. All work done in the interests of the Home and Inner Mission of the General Council ought to be heartily encouraged and supported by the Church through her various missionary agencies.

7. In the hope of attaining this ideal, the Seminary authorities have adopted the following —

REGULATIONS GOVERNING FELLOWSHIPS, SCHOLARSHIPS, EXHIBITIONS, AND CLERKSHIPS.

1. A fellowship may be assigned to any college graduate of fine scholarship, who may be appointed by the Faculty to prepare undergraduates for the Matriculation Examination in advanced English, Latin, Greek, and German.

Such fellowships shall be appointed from year to year, with an annual value of from $50 to $100, not to exceed the latter sum.

2. The Faculty may offer each year such scholarships, exhibitions, and clerkships as may be provided for by the respective donors to their special objects.

3. *Scholarships*, of the annual value of $100, can only be awarded after a competitive examination in some special course, and are open to all candidates. *All those*

holding scholarships must obligate themselves to engage in mission work in Chicago, under the direction of the Faculty.

A successful candidate not in need of pecuniary assistance, and not having the inclination or time to engage in missionary work while pursuing his studies, may relinquish the whole or part of his emoluments, while retaining the status of a scholar, and the money so relinquished will be devoted to other scholarships or exhibitions.

4. Scholarships, exhibitions, or clerkships, awarded to students as the result of the competitive Preliminary Examinations at Christmas, avail for the current year; those awarded at the Pass Examinations in May, apply for the ensuing year.

5. *Exhibitions* differ from scholarships in that they are confined to students who produce evidence of their need of assistance, and are usually of less value than scholarships, very seldom exceeding an annual value of $75. They are also awarded after a competitive examination, and may be given to a student whose general average in his courses in any one year is 90 out of a possible 100, or 95 in at least *two* of six courses.

Students awarded exhibitions must obligate themselves to engage in mission work in Chicago, under the direction of the Faculty.

6. *Clerkships* are offices to which certain duties such as proctor, working in the library, taking care of the buildings, or of the grounds of the Seminary, are attached. They may be assigned to students who need pecuniary assistance, and may also be awarded by competitive examinations, if deemed necessary.

7. The wish of the donors as to fellowships, scholarships, exhibitions, and clerkships, and as to the respective amounts of each, shall sacredly be fulfilled.

8. The funds available for these different purposes are derived from two sources.

I. — INVESTED ENDOWMENTS.

1. The *Charles Sydney Passavant Foundation*, instituted in 1894, by Mrs. Jane Passavant in honor and as a memorial of her husband, consisting of the sum of

$5000, the interest of which is to be used to assist at least three deserving students each year. From this fund there are awarded annually, according to the above regulations, such fellowships, scholarships, exhibitions, or clerkships, as in the judgment of the Faculty be deemed most desirable.

2. The *Oliver P. Boord Foundation,* instituted in 1894, by Mrs. Johanna P. Boord, in honor and as a memorial of her son, consisting of the sum of $1000, the interest of which is to be used to assist a deserving student. From this fund there is awarded annually one *exhibition* of the value of $60.

II.—ANNUAL GIFTS.

To carry forward this important work we need not only the prayers but also the offerings of our people. We have such confidence in God and in the blessed fruits resulting from this method of aiding students *to help themselves*, that we feel assured the church will furnish the means to carry on the work.

Every $100 devoted to this object will accomplish a double purpose:—

1. It aids a deserving student to support himself, so that he maintains his independence, and—

2. It aids the Lutheran Mission work in Chicago to the same extent.

FELLOWSHIPS.

During the year 1894–95 there were awarded four fellowships.

1. The *Henry Jarecki Fellowship* of the annual value of $100, to Ernest J. E. Kuhlman, for instruction in German, and Assistant Librarian.

2. The *Synod of the North West Fellowship* of the value of $65, to Isaiah Whitman, for instruction in Physiography, etc.

3. The *Charles Sydney Passavant Fellowship* of the value of $50, to Gustav Mack, for instruction in German.

4. The *Charles Sydney Passavant Fellowship* of the value of $50, to Charles O. Solberg, for instruction in Latin.

SCHOLARSHIPS.

During the year there were also awarded two scholarships:—

1. The *Henry Jarecki Scholarship* of the value of $100 to Gunnlaugur Jonsson for the highest standing (99) in the *Preliminary Examination* in New Testament Greek Junior, and as Assistant Librarian.

2. The *Charles Sydney Passavant Scholarship* of the annual value of $100 to Viggo J. A. Mengers for the highest standing in the Preliminary Examination in Church History, also Assistant Librarian.

EXHIBITIONS..

During the year there were also awarded two exhibitions:—

1. The *Oliver P. Boord Exhibition* of the annual value of $60, to John Clemens, for general scholarship, and missionary work.

2. The *John P. Weyerhæuser Exhibition* to Oscar Wold for general scholarship, and as Assistant Librarian.

CLERKSHIPS.

During the year there have also been awarded two clerkships :—

1. The *Samuel Wagenhals Clerkship* of the annual value of $100 to Monroe Munson, for general scholarship, and as Assistant Librarian.

2. The *Charles Sydney Passavant Clerkship* to Frank E. Jensen, of the value of $100, as Proctor.

LECTURESHIPS.

In order to carry out the plans of this Seminary, arrangement will be made from time to time, by courses of lectures delivered by specialists, to discuss before the students the living questions which pertain to the life of our Church in this country. With the approval of the Board, the Faculty made arrangements for the following courses of lectures before the students of the Seminary in their respective years : —

1892–93.

On Church Music.

Five Lectures. By Rev. J. F. Ohl, M. A., Mús. D.

On Foreign Missions.

Four Lectures. By Rev. W. K. Frick, M. A.

1893–94.

On Home Missions.

Three Lectures. By Rev. G. H. Gerberding, D. D.

1894–95.

During this year, every Thursday afternoon from 4 to 5, a special lecture is delivered before the whole Seminary by various persons appointed for this purpose.

1. On Foreign Missions.
   Four Lectures. By Rev. L. G. Abrahamson, *Foreign Missionary Editor of Augustana.*
   One Lecture. By Rev. J. Telleen, *Superintendent of Foreign Missions.*
   One Lecture. By Rev. E. Edman, M. D., *Missionary in India.*
   One Lecture. By Rev. L. O. Skrefsrud, *Missionary among the Santals of Bengal.*
2. On the Delivery of Sermons.
   Two Lectures. By Rev. C. A. Evald.
3. The Knowledge of Common Law Necessary to Ministerial Success.
   One Lecture. By W. H. Staake, Esq., *Member of the Philadelphia Bar.*
4. Memorial Addresses.
   Two Lectures: 1. *Dr Passavant.* 2. *Dr. Krauth.* By Rev. Prof. H. W. Roth, D. D.
5. Reformation Addresses.
   Three Lectures: 1. *Gustavus Adolphus.* 2. *Martin Luther.* 3. *The Reformation of the 16th Century.* By Rev. Prof. H. W. Roth, D. D.
6. On Gnosticism.
   One Lecture. By Rev. Prof. G. H. Gerberding, D. D.
7. On the Norwegian Church in this Country.
   One Lecture. By Rev. Gustav Oftedal.
8. On Erasmus.
   One Lecture. By Rev. Prof. W. A. Sadtler, Ph. D.
9. On the Training of the Memory.
   One Lecture. By Rev. Prof. W. W. White.

10. The Fall of Babylon, a Fulfilment of Prophecy.
One Lecture. By Rev. J. N. Kildahl.
11. Studies on Ruskin.
Three Lectures. By Prof. Weidner.
12. The Lutheran Church.
One Lecture. By Prof. Weidner.
13. Hints to Theological Students.
Two Lectures. By Prof. Weidner.
14. The Angel of Jehovah.
One Lecture. By Rev. E. N. Heiman.
15. The Sunday School.
By Rev. Prof. G. H. Gerberding, D. D.

LIBRARY.

The Library originated with the Rev. George E. Titzel Memorial Fund of $600, presented through Messrs. Lewis Trauger and the Hon. George F. Huff, by Zion's Evangelical Lutheran Church, of Greensburgh, Pa., in loving memory of their deceased pastor. Donations have also been received in money and books from friends, and from publishers in this country and in England. Over 1000 volumes have been carefully selected for a reference library, and the library contains now about 3000 volumes.

Additions to the library, whether by the donation of books, or the contribution of money to purchase them, will be thankfully received. As the plan and method of study pursued in this Seminary requires a great deal of research on the part of the students, a large library will be absolutely necessary, and one that contains the best modern works of theology in all departments. We need a special fund of $5000 for the purchase of the best modern works in German and English. Among the benefactors during the past year we would especially mention the following donors: The estate of Dr. Passavant, Rev. J. P. Hentz, Miss S. J. McGoun, Thomas H. Lane, B. Frank Weyman, G. W. Barker, Rev. Prof. F. A. Muhlenberg, D. D., LL. D.

The library is open on every day except Sunday, from 1 to 2, 5 to 6, and 7 to 9. Four assistant librarians are working in the library, and the accession, card, and index catalogues are being prepared under the direction of Dr. Weidner.

SEMINARY AID SOCIETY.

The Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill., was organized in 1891 for the purpose of supplying our rapidly growing Church with a competent and consecrated ministry for the Western States. For many years the prayers and labors of those best acquainted with the wants of our Church in the West were directed to this end, but the difficulties in the way of beginning and maintaining a well-equipped Theological School were so many and great that its most enthusiastic friends would not have had the heart to undertake such a work had they not been moved to it by unmistakable indications of Providence. *They are therefore constrained to believe that, in bringing the cause of this Seminary to your attention, they are only asking you to consider and aid a manifest work of God.*

The blessings that have thus far marked its development have been such as to awaken great hopes for its future. Its graduates are already beginning to supply our vacant congregations. Its students, in addition to their theological education, are being familiarized with the practical work of the ministry by rendering service in congregations and missions in and around the great city in which the Seminary is located. Everything consistent with thoroughness in their studies has been done to combine practical with theoretical training, so that from the beginning of their course, its students may be kept near to the people.

The Board of Directors and the Faculty are anxious that the people should also be kept near to the Seminary in which their future ministers are preparing for their life-work. To this end they ask your personal interest and co-operation in forming a SEMINARY AID SOCIETY. A yearly contribution of *five dollars* to the funds of this Society entitles the contributor to membership. To keep the Branch Societies and the individual contributors throughout the country informed, and to strengthen the bond of sympathy between the Institution and its friends, each contributor will receive a copy of the annual catalogue in which everything of interest pertaining to the work and progress of the Seminary will be set forth. He

will also receive a certificate of membership properly signed and attested.

You can have your children enrolled as members; Bible classes, Sunday-schools, Luther Leagues, Ladies' Aid Societies, and all such organizations, can become members, and can also name one person for every five dollars contributed to the Seminary, and certificates of membership will be sent to these persons.

Is there any better way of doing good than to devote money to the preparing of young men for the gospel ministry? Can you dispose of your money so as to have more far-reaching results?

There are many who cannot engage in Christian work themselves on account of family or health, but who could help some one else in their stead.

With such a prospect opening before us, may we not count on *you* as an active friend of the Seminary, and a co-worker with those who are now trying to bear the burden of its support? We do not ask you to make a sacrifice, but invite you to avail yourself of the privilege of honoring the Lord with your substance, that by his blessing the Church you love may be able to multiply her power of bearing the Gospel to her children scattered abroad throughout the Great West.

Contributions may be sent through your pastor, or directly to *Prof. R. F. Weidner*, 1311 Sheffield Ave., Chicago, Ill., who will forward to you a certificate of membership and the Treasurer's receipt.

"CONCERNING GIVING AND RECEIVING."

With the Apostle Peter, the Seminary can truly say: "Silver and gold have I none." Yet to do well and worthily the great work for which, in God's providence, this institution has been founded, no small sum of money is annually needed.

To His praise be it said, and with grateful hearts, "Hitherto hath the Lord helped us." May his blessing rest richly upon all who in any way have helped along the financial interests of the institution.

As a guide to those who have at heart the welfare of the Seminary, and who may ask for what purposes their

offerings and co-operation are requested, attention is respectfully called to the following particulars :—

I. HELP FOR WORTHY STUDENTS.

After careful examination, worthy and capable young men who need assistance for the prosecution of their studies will receive aid for work done.

They will be directed in the mission, school, or other church work for which they are found qualified ; and their necessary expenses in whole or in part will be provided for.

A contribution of $2000 will provide a scholarship, exhibition, or clerkship, from which the necessary annual expenses for one student can be furnished.

II. THE SEMINARY LIBRARY.

Of the best books the library can never have too many. They are a perpetual help to the earnest student.

III. THE CURRENT EXPENSE ACCOUNT.

The yearly outlay for heating, lighting, janitor services, etc., etc., are large and most necessary for the comfort and efficient work of students and instructors.

IV. LECTURESHIP FOUNDATIONS.

The sum of $5000 would endow such a foundation, and secure annually a course of lectures on topics of special interest and importance.

V. PROFESSORSHIPS IN THEOLOGY.

How better could one "honor the Lord with his substance" than by establishing an important chair in a theological seminary? Such an investment will work forever for the glory of our Lord and for the highest good of men.

VI. ADDITIONAL BUILDINGS.

A building for the library, a separate chapel, special lecture rooms, residences for professors — to provide either of these would be a blessed, useful work.

The officers of the institution will rejoice to correspond with any one who may think or plan to render the Seminary substantial help for any purpose.

BENEFACTORS.

The Seminary makes grateful acknowledgement to the kind friends who have so generously furnished rooms, as follows, in ELIZA HALL. No. 10 indicates the N. E. corner room on the first floor; No. 20, the corresponding room on the second floor, and so to the fourth. The numbers run westward; the even ones on the North, the odd on the South sides of the halls.

No. 10. Church of the Redeemer, Utica, N. Y.

No. 11. ———

No. 12. Zion's Mission Room by H. S. Berst, Esq., Erie, Pa.

Nos. 13 and 14, In Memoriam of Rev. William J. Mann, D. D., LL.D., born May 29th, 1819 at Stuttgart, Würt. Died June 20th, 1892. Furnished by his former students.

No. 15. Mission League of Luther Memorial Church, Erie, Pa.

No. 16. Pittsburgh Synod Mission League's Room.

No. 17. ———

No. 20. Albert G. Hertzel Memorial by A. Hertzel, Warren, Pa.

No. 21. Mary Isabelle Memorial by A. Hertzel, Warren, Pa.

No. 22. Willing Workers, Decatur, Ill.

No. 23. Wicker Park Young Lutherans, Chicago.

No. 24. Fort Wayne.

No. 25. St. Paul's Church, Humboldt Park, Chicago.

No. 26. Randolph Memorial by Mrs. Jane R. Passavant, Zelienople, Pa.

No. 27. Sophia Sheafer Memorial, Pittsburgh, Pa.

No. 30. In Memoriam, Rev. W. P. Shanor, a true Missionary, by his friend, William B. Wolfe.

No. 31. St. John's Sunday School Room, Dayton, Ohio.

No. 32. In Memory of James B. Wolfe of Pittsburgh, by his Mother.

No. 33. The Schmucker Room by Rev. B. Sadtler, D. D.

No. 34. Furnished by Mrs. William Hengerer, Buffalo, N. Y.

No. 35. Louis A. Schade Memorial. First General Council Mission League, Monaca, Pa.

No. 36. Pioneer Mission League, St. Mark's Church, Fargo, N. D.

No. 37. Memorial. George H. Dieckmann, Vandalia, Ill.

No. 40. By Ladies of St. John's Church, Minneapolis.

No. 41. From the Women of Trinity Church, Buffalo, N. Y.

No. 42. Friends from Tidioute, Pa.

No. 43. Junior Missionary Society of Holy Trinity Church, Lancaster, Pa.

No. 44. In Memory of Jacob Anseth, Sr., Buffalo, N. Y.

CONTRIBUTIONS.

All offerings, it matters not how small, will be thankfully received and duly acknowledged. All contributions please forward to—

Prof. R. F. Weidner, President,
1311 Sheffield Ave., Chicago, Ill.,

Or to—

Rev. H. W. Roth, D. D., Treasurer,
743 North Hoyne Ave., Chicago, Ill.

FORM OF BEQUEST.

The hope is entertained that many will be disposed to make bequests for the furtherance of the objects of this Seminary. A form is herewith given :—

I herewith give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of —— (or that certain parcel and tract of land, etc.,) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

APPENDIX.

MATRICULATION EXAMINATION.

Logic.

Preliminary Examination. Jan. 2, 1895.

1. What is a law of thought?
2. Distinguish between a term, a proposition, a premise, and a syllogism.
3. Give illustrations of categorematic and syncategorematic words.
4. Give illustrations of general, collective, concrete, abstract, positive, negative, and privative terms.
5. Give the three chief causes of equivocation.
6. Illustrate extension and intension.
7. Give the scheme of classifying knowledge.
8. Give the four propositions with Euler's diagrams.
9. Give and explain the scheme of opposition of propositions.
10. Define inference, and illustrate conversion by limitation.
11. What is a mood, and how many valid moods are there?
12. What do you mean by figures?
13. Describe the following propositions: —
    (1) Talents are often misused.
    (2) Whoso loveth instruction loveth knowledge.

Pass Examination. March 28, 1895.

1. Distinguish the three causes by which the third and most important class of ambiguous terms has been produced.
2. Distinguish between the connotation and denotation of a term, and illustrate.
3. Trace the generalization or specialization of the following terms: genus, Cæsar, Utopia, doctor.
4. What is the character of the knowledge we have of the following objects? sound, magnetism, quadrangle, biology.
5. Enumerate the usual signs of the quantity of a proposition.
6. Show by means of the subcontrary propositions that contrary propositions may both be false.
7. Name and illustrate the kinds of logical conversion.
8. Name and explain the three primary laws of thought.

9. What is a Syllogism? State and prove the ordinary rules of Syllogism.

10. Define and illustrate Mood and Figure.

11. Explain and illustrate an Enthymeme, Sorites, Hypothetical Syllogism.

12. Illustrate modus ponendo tollens, and modus tollendo ponens.

13. Name and illustrate three forms of the Dilemma.

14. Explain and illustrate Logical Fallacy, Material Fallacy, Petitio Principii.

15. Distinguish between Induction, Traduction, Reasoning by Analogy.

PRELIMINARY EXAMINATION PAPERS.

We publish also a few specimen papers set for the PRELIMINARY EXAMINATIONS held Dec. 17–19, 1894 and Jan. 2–4, 1895. These papers are based upon the instruction given in each course during ten weeks from October to Christmas.

Each student was expected to answer every question.

COURSE I.—THEOLOGICAL ENCYCLOPÆDIA.

Dec. 18, 1894, 2–5 P. M.

1. What are the main topics discussed in the Introduction and under the General Part of Theological Encyclopædia?

2. Name the sciences belonging to the four great divisions of theology.

3. What are the right motives for seeking the ministry?

4. Under what three generic forms has religion manifested itself? and with reference to these forms, contrast: (*a*), Judaism, Heathenism, and Christianity; (*b*), Protestantism and Romanism; (*c*), Lutheranism and Calvinism.

5. Name the special gifts which a theological student ought to have, and state some of the more important principles which should mould his character.

6. Name the most important sciences auxiliary to theology, and give reasons why important.

7. Name some of the great philosophers, and give some hints how to study philosophy.

8. Give a brief definition of the following terms: pantheism, deism, materialism, atheism, rationalism, mysticism, pietism, churchly positivism.

9. Give a brief definition of all the sciences belonging to exegetical theology.

10. Give a brief history of hermeneutical principles before the Reformation.

11. Since the Reformation.

12. Define each of the five great divisions of hermeneutics.

13. Give a brief outline of grammatical hermeneutics.

14. Of historical hermeneutics.
15. Discuss the analogy of faith.
16. Give an outline of the proofs of the inspiration of the Bible.
17. Name in logical order the sciences embraced in practical theology, and define each.
18. Name in chronological order the teachers of practical theology up to the Reformation.
19. Give the ideal standard of preparation for one who would engage in the work of foreign missions.
20. How can a person become a good catechist?
21. Name the principal catechisms of Christendom, and give authors and date of publication.
22. Name chronologically the liturgies of the early Church.
23. Give the divisions of Harnack's *Practical Theology*.
24. What is the difference between the sacramental and the sacrificial in worship?
25. Name the fixed and variable in worship.

COURSE II.— GREEK JUNIOR.

The Gospel of Mark in Greek.

Jan. 3, 1895. 9:30–12:30.

1. Translate the following passages of the Greek text, and analyze all the verbs: Mark 1:38, 39; 2:5–7: 3:9, 10; 4:21–23; 5:30–32; 6:19, 20; 7:20–23; 8:34, 35; 10:46–49; 12:41, 42.
2. Write the Greek of the following phrases: —
   a. The way of the Lord.
   b. The Gospel of God.
   c. The Holy One of God.
   d. The Son of Man is Lord of the Sabbath.
   e. Who is my father and my brother?
   f. They who have ears to hear, let them hear.
   g. The resurrection, eternal life, this parable, the first commandment, the Holy Ghost, the Shepherd of the sheep, the Son of the Blessed.
3. What strange request was made by the sons of Zebedee, and what was our Saviour's reply?
4. Explain the following words: Jesus, Messiah, Gospel, Satan, latchet, publican, shewbread, synagogue, talitha cumi, Pharisee, legion, amen.
5. For what readers, and with what object, was St. Mark's Gospel written?

COURSE III.— HEBREW JUNIOR.

After Ten Weeks of Study in Hebrew.

Dec. 18, 1894. 9:30–12:30.

1. Translate into Hebrew the following phrases: —
   a. This good boy.
   b. In the way.
   c. To the earth.

d. In the evening.

2. Translate the following sentences: —
   a. Thou art the man.
   b. Who is that old man?
   c. He gave to me this book.
   d. He said to him, Who art thou?
   e. God is our strength.
   f. Great are the works of God.
   g. All the works which he did were just and sincere.
3. Write the inflection of the Hebrew for *king, word.*
4. Write the synopsis of the Hebrew for "*he ruled,*"—
   a. In the perfect.
   b. In the imperfect.
   c. In Kal.
   d. In Niphal.
   e. In Piel.
   f. In Hiphil.
5. Inflect this verb,—
   a. In Hiphil perfect.
   b. In Niphal imperfect.
   c. In Piel imperative.
   d. In Hithpael imperfect.

COURSE IV.—BIBLICAL INTRODUCTION.

Dec. 19, 1894. 2–5 P. M.

1. Give the general periods and subdivisions of Old Testament history.

2. Draw a map of Palestine.

3. Draw a map of the Old Testament world, inserting chief seas, mountains, rivers, and cities.

4. Name the families of the sons of Noah, with the races of to-day supposed to be their descendants.

5. Name and locate the native tribes of Palestine.

6. Give an account of the conquest of Canaan.

7. Name David's foreign conquests.

8. Name and describe the valleys in and about Jerusalem.

9. Name the periods of the history of Jerusalem, with their dates.

10. Name the places of special scripture interest near Jerusalem, and locate them on a map.

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11. Give an account of the formation of the Old Testament Canon.

12. Give the divisions of the Hebrew Old Testament, and state how it differs from the English Bible.

13. Give the different theories as to the authorship of the Pentateuch, with arguments in favor of what you regard the true view.

14. Write a brief introduction to the book of Job.

15. Name and explain the imprecatory Psalms.

16. Illustrate the truth of the Old Testament narrative from the modern discoveries in Egypt.

17. From Babylonian and Assyrian discoveries.
18. From explorations in Palestine and the Sinaitic peninsula.

COURSE V.—CHURCH HISTORY.

Jan. 3, 1895. 2–5 P. M.

1. What is the task of Church history?
2. How may Church history be divided?
3. What influence did Judaism exert over heathenism?
4. Name the principal Roman emperors during the first three centuries, with their dates, and the approximate dates of the "ten persecutions."
5. Distinguish between Ebionism, Gnosticism, and Manichæism.
6. Name the Apostolic Fathers, and state what you know about the *Didache*.
7. Describe the three great theological schools and tendencies of the Ante-Nicene Church, and name the leading theologians of each, giving language in which each wrote, with date of death.
8. Give an account of Tertullian and his writings.
9. Trace the development of the Episcopal hierarchy.

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10. Give an account of the times of Leo X.
11. Give an account of the "Brothers of the Common Life."
12. Of Meister Eckhart.
13. Of the Lollards.
14. Who was Francis Ximenes?
15. Give an account of John Huss and his teachings.
16. Of Savonarola.
17. Of the influence of humanism, and show why it could not bring about the Reformation.

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18. Give a brief account of the cause of the thirty years' war, and of its principal hero.
19. What do you know about Paul Gerhardt?
20. Give a brief account of the origin of the Westminster Confession.
21. Define Gallicanism.
22. In what way did the Jesuits acquire such immense power and wealth?
23. Give an account of the Syncretistic Controversy in the Lutheran Church.
24. Give a brief account of Arndt, Scriver, and Francke.
25. Of John Milton, Bunyan, George Fox, and Francis Bacon.

COURSE VII.—ENGLISH OLD TESTAMENT.

Covering the Pentateuch.

Jan. 4, 1895. 2–5 P. M.

1. Give an analysis of the book of Genesis, and indicate contents of principal chapters.

2. Of Exodus.

3. Give a full analysis of the book of Leviticus.

4. Of Numbers, and indicate contents of principal chapters.

5. Give an analysis of the book of Deuteronomy.

6. Give an exact statement, book by book, of the arrangement of the Hebrew Bible.

7. Prove that the Old Testament Canon had been completed for a long time at the time of Christ.

8. How can you prove the correctness of the Masoretic text ?

9. Show that there is a unity of plan in the Pentateuch.

10. State the chief arguments against the Mosaic authorship of the Pentateuch, answer these arguments, and give reasons in favor of the Mosaic authorship.

11. Give the dates (Ussher) of the most important events recorded in the Pentateuch.

12. Arrange the six days of creation in a symmetrical table, and show why we are to regard these Cosmogonic days as long periods of time.

13. Where do we find (chapter and book) the record of the following : —

a. The call of Abraham.
b. The trial of Abraham.
c. Jacob's ladder.
d. Jacob's blessing.
e. The book of the covenant.
f. The law of holiness.
g. The punishment of Korah.
h. The story of Balaam.
i. The song of Moses.

14. Draw a map of the Sinaitic peninsula to illustrate the history of the Exodus, and the wanderings of Israel, marking the most important localities, and stating what events were connected with each.

15. State where the following passages occur (chapter and book), and explain with reference to the context : —

a. "If thou doest not well, sin coucheth at the door."
b. "The sons of God saw the daughters of men."
c. "In her mouth an olive leaf pluckt off."
d. "Let him dwell in the tents of Shem."
e. "And he counted it to him for righteousness."
f. "Behold the fire and the wood."
g. "Bless me, even me also, O my father.
h. "The scepter shall not depart from Judah."

16. Also the following passages : —

a. "I am that I am."
b. "They sank as lead in the mighty waters."
c. "The other lot for Azazel."
d. "The Lord bless thee and keep thee."
e. "I see him but not now :
I behold him but not nigh."
f. "His eye was not dim, nor his natural force abated."

17. Give a brief account of the plagues of Egypt in their right order.
18. Give an account of the Passover and explain its significance.
19. Describe the tabernacle and court, and give a brief history of its erection.
20. Give an account of the consecration of the priests, and describe their vestments.

COURSE IX.— HISTORY OF PHILOSOPHY.

Ancient Philosophy.

Dec. 19, 1894. 2–5 P. M.

1. Give several definitions of philosophy.
2. Wherein does a system of philosophy differ from a history of philosophy?
3. Give some account of Pythagoras and his principles.
4. What was the teaching of Heraclitus?
5. What was the atomistic philosophy?
6. Describe the relation of the Sophists to their age.
7. Give an account of the life, method, and doctrine of Socrates.
8. Into what periods may the philosophical labors of Plato be divided?
9. Give an account of his doctrine of ideas.
10. Of his view of the soul.
11. What can you tell of "The Republic"?
12. Give an account of the life and work of Aristotle.
13. Describe his method.
14. What did he teach concerning virtue?
15. Characterize Stoicism and Epicureanism.

COURSE X.—NEW TESTAMENT GREEK EXEGESIS.

(Covering Greek Text of 1 and 2 Thess., 1 and 2 Cor., and Romans.)

Jan. 3, 1895. 9 : 30–12 : 30.

1. Give a list, in chronological order, of the Pauline Epistles, indicating where and when written.
2. Translate 1 Thess. 2 : 17–20 with grammatical and illustrative notes.
3. Translate 2 Thess. 2 : 13–17, with grammatical notes.
4. Translate 1 Cor. 1 : 26–30.
5. 2 Cor. 12 : 11–13.
6. Give an account of the probable origin of the Church at Rome.
7. Give an exact but brief analysis of the Epistle to the Romans.
8. Translate Rom. 1 : 18–21, with explanatory notes.
9. Translate Rom. 3 : 20–24, with explanatory notes.
10. Translate Rom. 5 : 12–14, and explain.

11. Translate Rom. 6 : 1–4 ; 7 : 21–25 ; 8 : 18–21.

12. Write out the argument of Rom. 6 : 1 – 8 : 39.

13. State definitely how much of the *Greek Testament* you have read, and how much of Bengel's *Gnomon*, since you have attended the Seminary.

COURSE XI.—HEBREW EXEGESIS.

Dec. 18, 1894, 9:30–12:30.

1. Translate Ps. 23.

2. Translate Ps. 23 into Hebrew using the Revised English Version.

3. Write the synopsis of the Pe Guttural verb *to want* in Kal and Hiphil.

4. Of the Pe Guttural verb *to lie down* in Kal and Hiphil.

5. Of the Ayin Guttural verb *to lead* in Piel and Hithpael.

6. Of the Ayin Waw verb *to turn* or *return* in Kal, Piel, and Hiphil.

7. Of the verb *to walk* in Kal, Piel, Hiphil, and Hithpael.

8. Of the Pe Yod verb *to fear* in Kal and Niphal.

9. Of the Pe Nun and Ayin Guttural verb *to comfort* in Niphal, Piel, and Hithpael.

10. Of the Pe Guttural and Ayin Guttural verb *to prepare* in Kal.

11. Of the Pe Yod verb *to dwell* in Kal, Niphal, and Hiphil.

COURSE XII.—APOLOGETICS AND ETHICS.

Dec. 19, 1894. 9:30–12:30.

Apologetics.

1. What danger is there in discussing apologetical questions before untrained minds, and why?

2. Discuss briefly the nature of Christian evidences.

3. The method of Christian evidences.

4. The value of Christian evidences.

5. The reality, universality, and object of religion

6. The apologetical value of proofs of the existence of God.

Moral Philosophy.

7. Name and define the most important *objective* theories of the ultimate rule.

8. The *subjective* theories.

9. Define and distinguish between conscience, moral agency, will, *free* will, choice, moral disposition, and preference.

10. Classify duties.

Christian Ethics.

11. Distinguish between Moral Philosophy and Christian Ethics.

12. Give an analysis of Martensen's General Ethics.
13. Distinguish between Roman Catholic, Lutheran, and Reformed Ethics.
14. Discuss the ethical development of personality.
15. The freedom of the will.
16. Contrast optimism, pessimism, and Christianity.
17. Criticise the individualism (1) of Vinet, and (2) of Kierkegaard.
18. Criticise mysticism and quietism.
19. Distinguish between contemplative, mystic, and practical love.
20. Draw up an analysis of an essay on conscience.

COURSE XIII.—CATECHETICS AND DIACONICS.

Dec. 18, 1894. 2–5 P. M.

Catechetics.

1. Define catechetics and show its importance.
2. Name the topics discussed under historial catechetics.
3. State the privileges of the different orders of catechumens in the early Church.
4 Name the most prominent catechetical schools of the early Church, the most prominent catechists, and the principal subjects in which instruction was given.
5. When and by whom were the principal catechisms of Christendom prepared?
6. Show that catechisation is held in high esteem by the Lutheran Church.
7. Mention the topics discussed under theoretical catechetics.
8. State the best plan for forming a catechetical class.
9. Name the qualifications of a good catechist.
10. What are the aims of catechetical instruction?
11. Give an analysis of the Apostles' Creed and of Luther's explanation.
12. Define four different methods of catechisation.
13. Illustrate the synthetic and the analytic methods.

Diaconics.

1. Distinguish between Evangelistics, Home Missions, and Inner Mission.
2. What was the controlling principle in the life and activity of the early Christians?
3. Give an account of the origin and purpose of the diaconate.
4. How was the work of mercy carried on from 300–600 A. D.
5. During the Middle Ages?
6. What was the position of the Reformers with reference to all works of love and mercy?

7. Give a brief account of Francke, his institutions and their influences.

8. Who was the real founder of the Inner Mission? Give a brief sketch of his labors, and of his principal associates.

9. Classify the needs and evils which the Inner Mission seeks to relieve.

10. Discuss these needs and evils somewhat fully.

COURSE XIV.—DOGMATICS.

The Doctrine of God.

Jan. 4, 1895. 9:30–12:30.

1. What are the four great divisions of theology?

2. What three sciences belong to systematic theology?

3. Under what eight heads is the whole subject of dogmatics presented?

4. Under what sixteen headings is the subject of the doctrine of God discussed?

5. Why is a belief in a personal God necessary?

6. Classify and briefly define the divine attributes.

7. Distinguish between (*a*) a local, (*b*) a circumscriptive, (*c*) a definitive, and (*d*) a repletive presence, and illustrate.

8. Fill out and briefly explain the following analysis: —

The free will of God may be distinguished —

I. (*a*) as efficacious; (*b*).....
(*aa*).....
(*bb*).....
II. (*a*) as absolute; (*b*).....
III. (*a*) as antecendent; (*b*).....
IV. (*a*) of the sign; (*b*).....
V. (*a*) hidden; (*b*).....

9. Distinguish between (*a*) the holiness, (*b*) the righteousness, (*c*) the faithfulness, and (*d*) the love, of God.

10. Present the New Testament proof of the doctrine of the Trinity. (*Passages.*)

11. Prove from the New Testament that Jesus Christ is the true God. (*Passages.*)

12. What were the points at issue in the Trinitarian discussions of the third and fourth centuries?

13. Distinguish between *opera ad intra* and *opera ad extra.* Name them, and define the five personal peculiarities.

14. What four words (Greek) require a special study and examination in the discussion of the doctrine of predestination? Define each, and illustrate by Scripture passages.

15. Give the syllogism of predestination.

16. Why have we a right to infer that the six creation days were long periods, and not solar days of twelve or twenty-four hours?

17. Distinguish between the two internal acts and the external action in Providence. Give Greek terms and define.

18. Give the Biblical proof of the three forms in which Providence manifests itself, and define each.

19. How is the doctrine of co-operation explained with reference to the evil actions of men?

20. In what four-fold method does God govern the world? Define each.

21. Give the Hebrew and Greek words used in the Bible to designate miracles, and distinguish between them.

22. How would you answer the position that modern criticism takes with reference to angels?

23. Give a brief summary of John's doctrine concerning Satan.

24. Give an analysis of a full discussion of the following subjects treated under Theologia:—

a. The supernatural revelation of God.
b. The absolute personality of God.
c. The Scripture doctrine of the Trinity.
d. The Church doctrine of the Trinity.
e. The doctrine of Providence.
f. The doctrine of Miracles.

COURSE XVI.—HOMILETICS.

Dec. 17, 1894. 2–5 P. M.

1. What is true eloquence in preaching?
2. What are the requisites to effective preaching?
3. Give rules for the selection of texts.
4. What are the chief sources of error in the interpretation of a text?
5. Give six brief rules for the interpretation of a text.
6. Mention and illustrate the six different classes to which the subjects of sermons may be referred.
7. What is embraced in the true explanation of a text?
8. Name and define the principal varieties of argument.

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9. What were the times, places, and character of preaching in the apostolic age?
10. What were the characteristics of Origen's preaching?
11. Give the time, place, and character of the preaching of Ambrose.
12. What were the differences between the preaching of the Latin and Greek fathers of the fourth century?
13. What attempts were made to elevate preaching at the beginning of the middle ages?
14. What effect did the Reformation have upon the manner of preaching?

COURSE XVIII.—THEOLOGICAL LITERATURE.

Jan. 3, 1895. 2–5 P. M.

1. Give a brief introduction to the first epistle of Clement of Rome, and briefly discuss the so-called second epistle.

2. Write a brief introduction to the epistle of Barnabas.
3. To "the Shepherd of Hermas."
4. To "the Didache."
5. Give an account of the most-important writings of Augustine.
6. Write a brief introduction to Augustine's "City of God."
7. Give the trend of his argument against the boasts of the heathen.
8. How does he strengthen the faith of weak and doubting Christians?

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COURSE I.— THEOLOGICAL ENCYCLOPÆDIA.

May, 1894.

1. Give a brief outline of the different topics discussed in the introduction to Theological Encyclopædia.
2. Under what three generic forms has religion manifested itself, and contrast Judaism, heathenism, and Christianity with reference to these forms of religion.
3. Give a brief outline of the topics discussed in the general part of Theological Encyclopædia.
4. Name the four main departments of theology, and briefly define the various sciences included in each department.
5. Distinguish sharply between Isagogics, Hermeneutics, and Exegesis.
6. Give a brief analysis of Psychological Hermeneutics.
7. Discuss briefly *analogy of faith.*
8. Define Biblical Theology and outline a system both of the Old and New Testaments.
9. Distinguish between Patristics and Symbolics.
10. Name the different Symbolical books of the Lutheran Church, and give date and authorship.
11. In what, specially, does the Lutheran Church differ from the Baptists?
12. What are the five points of Calvinism, and wherein does the Lutheran Church differ?
13. Name some of the most prominent confessional Lutheran theologians of this century.
14. What points are discussed under Ecclesiastical Archæology?
15. Under what seven heads is the subject-matter of Dogmatics discussed?
16. Distinguish sharply between Evangelistics, Diaconics, and Catechetics.

COURSE VI.—ENGLISH NEW TESTAMENT.

May, 1894.

1. Mention any facts concerning our Lord's childhood which are not recorded in Matthew.
2. What portions of our Lord's life and teaching are peculiar to St. Luke's Gospel?
3. What are the chief points of contrast between the Gospel of John and the synoptists?
4. Give an account of the contents of Matthew 13 and John 10.
5. What miracles are recorded only by John?
6. What miracle is recorded by all four evangelists?
7. What is meant by our Lord's brethren?
8. Into what chief periods would you divide our Lord's ministry?
9. Where does Luke record the Sermon on the Mount?
10. When does our Saviour discuss the mission of the Comforter, and where is it recorded?
11. Give a full account of the Sadducees, their origin and peculiar tenets.
12. Give the topography of Jerusalem.
13. What special circumstances were connected with our Lord's visits to Samaria, and to Emmaus, and where are these visits recorded?
14. Where are the following passages recorded? Give the context.
    a. "What God hath cleansed, make not thou common."
    b. "Thou art my Son, this day have I begotten thee."
    c. "For all have sinned, and fall short of the glory of God."
    d. "From a babe thou hast known the sacred writings."
    e. "Come unto me at Nicopolis."
15. Give an analysis of 1 Timothy.
16. Name Paul's letters in chronological order, and state why and where written.
17. Discuss the question of the authorship of the Epistle to the Hebrews.
18. What are the great doctrines principally discussed in each of the following epistles: Romans, Ephesians, Colossians, 1 Corinthians?
19. Where was Philippi, Ephesus, Colossæ, Crete, Iconium, Patmos?
20. Who was Onesimus, Epraphras, Epaphroditus?
21. What was the aim of James in writing his epistle? Give a brief analysis.
22. Name the antilegomena.
23. Name some of the miracles performed by Paul.
24. Write the names of the books of the New Testament in order, give number of chapters in each, and date of composition.

COURSE XIV.—DOGMATICS.

May, 1894.

1. Give an analysis of Theologia, Anthropologia, and Christologia.

2. Suppose a man denied the existence of God, what method would you use to establish the Being of God?

3. Classify, name, and briefly define the attributes of God.

4. Present the New Testament proof of the doctrine of the Trinity.

5. Name and define the five personal peculiarities of the three persons of the Trinity.

6. Give the Syllogism of Predestination.

7. In what three forms does Providence manifest itself, and define each.

8. In what fourfold method does God govern the world, and define each.

9. Name the three theories current with reference to the propagation of the soul, and establish the Biblical doctrine.

10. What is the Scriptural doctrine of the Freedom of the Will?

11. Discuss Sin: (*a*) origin, (*b*) cause, (*c*) kinds, (*d*) divisions, (*e*) result, (*f*) remedy.

12. Prove the Deity of Jesus Christ. (*Scripture passages.*)

13. Explain the *Communicatio Idiomatum* and describe the three kinds, by Scripture passages.

14. In what do the historical Reformed Churches and the Lutheran Church agree in the doctrine of the Person of Christ? and in what do they differ?

15. What is meant by the Kenotic theory? Give the Scriptural teaching on this point.

16. Give an analysis of Soteriologia, Pneumatologia, Ecclesiologia, and Eschatologia.

17. What was Anselm's theory of atonement, and in what did its weakness lie?

18. Name the acts of applying grace in the order of salvation, and clearly define each.

19. Discuss Justification; (*a*) its nature; (*b*) its ground; (*c*) means of bestowal; (*d*) means of reception; (*e*) effects.

20. Show by internal and external proof that the Scriptures are inspired.

21. Draw sharply the distinction between the Lutheran and the Roman Catholic doctrine of the Church.

22. Give a full analysis of a discussion on Baptism.

23. Present the various views held by different Churches concerning the doctrine of the Lord's Supper, and give the Scriptural teaching.

COURSE XVI.—HOMILETICS.

May, 1894.

1. Define Homiletics.

2. Name five preachers of the New Testament, and give characteristics of the preaching of three.

3. Characterize the preaching of the three great Cappadocians.

4. Who are regarded as the five great preachers of the Romish Church before the 13th century ?

5. What was the influence of the hierarchy on the preaching of the middle ages ?

6. State the influence of the Reformation upon Homiletics, in both the Evangelical and Romish Churches.

7. Describe Luther as a preacher.

8. How ought a sermon to be constructed, and what is its aim ?

9. What are the grand divisions of Homiletics with their subdivisions ?

10. Give five specifications of what not to preach.

11. Describe the Church year and show its influence upon preaching.

12. Describe the parts of a sermon.

13. What are the marks of a good division ?

14. Mention five marks of a good style in the composition of a sermon.

15. Treat Ps. 23 : 1 (*a*) by analysis, (*b*) by synthesis, (*c*) by synthetic homily.

16. Treat John 14 : 26 by synthetic homily.

COURSE XVII. PASTORAL THEOLOGY, LITURGICS, AND CHURCH POLITY.

1.— Pastoral Theology. May, 1894.

1. Name ten books which you consider most necessary for a *Lutheran* pastor.

2. Show that no one should publicly teach without a call.

3. What conditions, if any, may a Lutheran pastor make before accepting a call ?

4. How should church registers be kept ?

5. Wherein does Lutheran confession and absolution differ from Roman auricular confession ?

6. What are the *tempora clausa*, and to what extent should they be observed ?

7. Mention four special qualifications which the pastor needs in his care for souls.

8. Give some hints with reference to pastoral visitation.

9. Describe the right method of Christian discipline.

10. What do you regard as the best method with confirmation classes ? Time, subjects, and methods of instruction.

11. Suppose the Baptists are giving you trouble, what line of argument would you use ? (Outline.)

12. In a pastoral visit, how would you deal —

a. With a despondent Christian ?

b. With a presumptuous Christian ?

c. With a miserly Christian ?

2.— Liturgics and Church Polity. May, 1894.

1. How was public worship conducted in the Apostolic Church?
2. In the second and third centuries?
3. Distinguish between sacramental and sacrificial acts in Christian worship.
4. What views did the early Church hold regarding baptism?
5. Mention the subjects, the ministrants, the mode, the time, and the places of baptism.
6. What was the prevailing doctrinal view concerning the Lord's Supper in the early Church?
7. Name the parts of the liturgy of the Holy Supper.
8. How often and in what manner was the Lord's Supper celebrated in the early Church?
9. How did the celebration of the Lord's Supper influence the development of the Church's liturgy?
10. What was the original significance of the Lord's Prayer in the communion service?
11. Why and how did the early Church keep the Lord's Day?
12. Give a description of the Church year, and briefly trace its development.
13. Name the four periods of ecclesiastical architecture.
14. What principles should govern the construction of Protestant, especially Lutheran churches?
15. What can be said of the organization of the Apostolic Church?
16. Show the essential identity of presbyters and bishops in the first century.
17. Trace the development of the organization and government of the Church during the second and third centuries.
18. What theory of the origin of the episcopate is in closest harmony with the New Testament, and by what eminent English scholar is it advanced?

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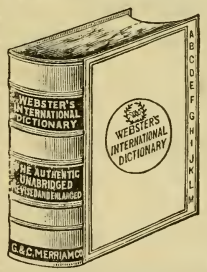

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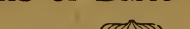

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THE THEOLOGICAL EDUCATION NEEDED IN OUR TIMES.

The Lutheran Church has always laid great stress upon the most thorough training of her clergy. Her scholars and theologians have left their lasting impress upon theological thought ever since the days of Luther and Melanchthon, of Chemnitz and Gerhard.

Every age has its peculiar needs, but no period in the development of the Christian Church has demanded such a thoroughly trained ministry as the present age requires. The Church which stands for the true and original Protestantism, which gained the victory for Christ and His Word in the sixteenth century, is also the Church which must gain the victory for Christ and the Truth in this coming twentieth century. The Lutheran Church had her mission in the century of the Reformation, and she has also her mission in the coming century of Deformation and enthroned reason.

I. STANDARD OF ADMISSION.

The standard of admission into our Lutheran Theological Seminaries must be a classical collegiate education. We would lay special emphasis upon a knowledge of Latin, Greek, German, Logic (and Mathematics), Psychology, History, Astronomy, Geology, Physio-

graphy, Physiology, and a thorough study of English in all departments (Grammar, Composition, Rhetoric, Expression, Oratory). We specify these subjects, because in the present tendency to make nearly all collegiate subjects elective it is possible for a College graduate to apply for entrance to a Theological Seminary without really having carefully studied some of the most important of these subjects. If for any reason a student has not graduated in some of these subjects (as German, Logic, Astronomy, Geology, etc.), an examination ought to be required before he be graduated from a Theological Seminary. As a rule none but College graduates ought to be admitted, and exceptions can only be tolerated in such cases where practical experience in teaching and Church work and maturity of character, more than compensate for the lack of mere technical education.

II. STANDARD OF THEOLOGICAL EDUCATION.

The standard of education in our Theological Seminaries ought to be higher. All the distinct sciences of modern theology ought to be taught, and no student ought to be ordained by any of our Synods, much less graduated by any of our Seminaries, until he has mastered some of the principles of each theological science, at least so much as can be properly assimilated by a diligent and gifted student in three years.

III. A FOUR YEARS' COURSE DESIRABLE.

The peculiar needs of this present time demand that the theological training of our best students should cover a four years' course. Gifted students ought to have an opportunity thoroughly to master the principles of theological science, which cannot be done properly in three years, and to lay a sure foundation for further study, and such a course if satisfactorily completed ought to lead to the degree of Bachelor of Divinity, or to the degree of Doctor of Philosophy.

At least one-tenth of the theological schools of this country already require a four years' attendance, of which possibly the most prominent is the Catholic University at Washington, D. C.

IV. A SUBJECT OUGHT TO BE COMPLETED IN ONE YEAR.

All the sciences of theology ought to be logically arranged in courses, and each subject, save Hebrew and Greek Exegesis, and training in the use of the English language (Rhetoric, Oratory, etc.), ought to be completed in one year.

V. PROFESSIONAL ZEAL NECESSARY.

Professors of theology ought to have professional zeal, and seek to be teachers in the truest sense of the word, not simply lecturers and exhorters, or examiners in text-books. They ought to study the methods of the most successful and stimulating teachers of modern times. A summer's travel, repeated year after year, among the universities of Great Britain and Germany,—personal contact with our greatest theologians of this century, even if you do not agree with their views, is an inspiration in itself.

VI. GRADUATION MUST DEPEND ON SCHOLARSHIP.

Graduation in a Theological Seminary ought not to depend on the time spent at the Seminary, but upon the merit and ability of scholarship displayed, tested repeatedly by oral, and especially by written examinations. Graduation ought to be by subjects, and not by classes or by years. As soon as a student graduates in all the subjects offered by a Theological Seminary, he would be a graduate of the Institution, whether he spent three, four or five years in prosecuting his studies.

VII. GREATER STRESS MUST BE LAID ON EXEGESIS.

Great stress ought to be laid on Exegesis, both Hebrew and Greek, but especially on the exposition of the English Bible, or the Bible in the Vernacular. In a three years' course at least fifteen hours weekly, or five hours weekly each year, ought to be given to Exegesis alone, so that all the most important books of the Bible may be carefully expounded, using either the Hebrew, Greek, or the vernacular texts. In a four years' course we would simply add three hours weekly in Hebrew Exegesis, and three hours weekly in the exegesis of the Greek Testament.

VIII. GREATER STRESS MUST BE LAID ON MODERN CHURCH HISTORY.

Greater stress ought to be laid upon the topics connected with Modern Church History. We all agree upon the importance of the Church History of the Ante-Nicene and the Nicene Ages, and of the Century of the Reformation, but there is a tendency largely to dwell in the past and to neglect the present. We must today lay greater stress than ever before, upon the distinctive doctrines of Lutheran Protestantism in opposition to Roman Catholicism, Episcopalianism, Congregationalism, Presbyterianism, Methodism, and the many sects of the present century, and our students must become thoroughly conversant with the history, teachings and tendencies of these diverse denominations and sects, so that we can sharply distinguish between Lutheran Protestantism and Roman Catholicism on the one side, and between Lutheran Protestantism and Reformed Protestantism on the other side, in the progress and development of Protestantism since the days of the Reformation.

IX. THE IMPORTANCE OF DOGMATICS.

Too much stress, therefore, cannot be laid upon Dogmatics, Historical and Comparative Symbolics, and the History of Doctrines. The Lutheran pastor of the future ought not only to be thoroughly trained in the theology of the Bible and of his own Church, which, owing to the great stress our Church lays upon the Analogy of the Faith and the principle of accepting the Bible in its literal and grammatical meaning,—is the same,—but he must also know the peculiar views and tenets of all the denominations with which he comes in contact, and be able to give the biblical reason for his faith in contra-distinction to all false teaching.

X. THE IMPORTANCE OF APOLOGETICS.

The science of Apologetics ought also to receive special attention, and the conflict between Christianity and the Pantheistic, Materialistic and Agnostic philosophies of the day ought to be freely discussed, with a careful delineation of the skeptical tendencies of the age in general.

XI. MISSION WORK.

Greater stress ought to be laid upon scientific instruction in the science of Foreign Missions, Home Missions, and especially the Inner Mission, with all the Sociological questions that arise in connection with the vast population massing themselves in our larger cities.

XII. CHURCH MUSIC AND ARCHITECTURE.

More attention ought to be paid to instruction in Church Music and Ecclesiastical Architecture.

XIII. THE ART OF EXPRESSION.

Greater stress ought to be laid upon the practical training of our theological students in the use of the English language, as writers and as speakers. Oratory and the Art of Expression ought to be cultivated as an art. Students ought to be trained to preach without manuscript.

XIV. THE DEVOTIONAL LIFE OF THE STUDENT.

Greater stress ought to be laid upon the development of the inner and devotional life of the students. We ought to lay just as much stress upon the development of Christian character and the religious life as upon the knowledge of Hebrew, Church History, or the preparation of sermons, if not more. Students, strange as it may sound to orthodox ears, must be taught to meditate and pray, and the Holy Spirit is the only true Teacher. Oratio, meditatio, tentatio. A short Matin and Vesper Service (each ten minutes long), with a Daily Service at noon (half an hour), are blessed resting places for the soul. The Religious Life, above all, ought to be our aim while preparing for the ministry. Each student, in addition, should spend at least a quarter of an hour, both morning and evening, in devout meditation upon God's Word, in committing Scripture, and in prayer. Meditation systematically pursued will contribute very materially to promote many features of the devotional life.

XV. PRACTICAL CHRISTIAN TRAINING NECESSARY.

Theological Seminaries ought to be located in large cities where students can receive a practical training for

the ministry, and where they can engage in the Inner and Home Mission work of the Church under the direct oversight of their professors, or of the proper authorities. We cannot lay too much stress on this aspect of the training school for ministerial work.

XVI. POST-GRADUATE WORK.

Finally, our Theological Seminaries ought to arrange for Post-Graduate work, encouraging earnest and talented young men to continue their studies systematically, and laying out plans of study, and offering suitable degrees for meritorious work accomplished.

R. F. W.

From the Lutheran Church Review.

ANALYSIS OF THE PSALTER.

Book I. Jehovah Psalms.

1. The Prologue: The Two Ways of Grace and Sin: Pss. i., ii.
2. The Penal Effect of David's Sin in Absalom's Revolt: Pss. iii.-v.
3. Incidents in the Time of Saul's Persecution: Pss. vi.-xiii.
4. Grace in the Faithful Life: Pss. xiv.-xxi.
5. The Messianic Trilogy: Pss. xxii.-xxiv.
6. The Grace of Appropriating Faith: Pss. xxv.-xxx.
7. The Discipline of Folly: Pss. xxxi.-xxxvii.
8. Painful Recollections: Pss. xxxviii.-xli.

Book II. Elohim Psalms.

9. Korahitic Psalms to the Great King: Pss. xlii-xlix.
10. The Lesson of Faithful Obedience: Pss. l.-lv.
11. Refuge from Sin: Pss. lvi.-lix.
12. Effects of Sin: Pss. lx.-lxiv.
13. The Bounteous Harvest Home: Pss. lxv.-lxviii.
14. Messianic Words: Pss. lxix.-lxxii.

Book III. Israel's Decline.

15. Asaphic Prophetic Shadows: Pss. lxxiii.-lxxxiii.
16. Korahitic Penance for Royal Sins: Pss. lxxxiv.-lxxxix.

Book IV. The Divine Discipline.

17. The Mosaic Preface: Pss. xc., xci.
18. Messianic Types: Pss. xcii.-c.
19. Davidic Trilogy; The Ark as a Pledge: Pss. ci.-ciii.
20. The New Covenant through the Captivity: Pss. civ.-cvi.

Book V. The Restoration.

21. The Story of the Return: Pss. cvii.-cx.
22. The Day of New Beginnings: Pss. cxi.-cxiv.
23. The Promise of Greater Things: Pss. cxv.-cxviii.
24. The Law of God: Ps. cxix.

Psalms of Degrees. Pss. cxx.-cxxxiv.

25. *a*) Steps in Contrition: Pss. cxx.-cxxiv.
26. *b*) Progress in Illumination: Pss. cxxv.-cxxix.
27. *c*) Degrees in Mystic Union: Pss. cxxx.-cxxxiv.
28. The Work of Faith; Life Eternal: Pss. cxxxv.-cxxxix.
29. The Good Fight of Faith; Trials in the Dispersion: Pss. cxl.-cxlv.
30. The End of Faith; The Dedication of the Holy City Walls: Pss. cxlvi.-cl.

"This is only a part of a general study of the Bible in chronological order, a kind of topical study, on which I have been engaged with other work for several years. If it is in proper form for you to use, I trust it may prove a help to the study of the Psalter."

J. C. F. Rupp.

Scottdale, Pa.

SHALL WE LOOK TO ROME FOR THE PRESERVATION OF OUR LIBERTIES?

History has its lessons. From it we know the past. From it we judge of the future. The Church of Rome has of late again been loudly repeating her baseless claims for the gratitude of Americans. She would fain make us believe that she is the founder of our national liberties. She would persuade us that we must look to

her for their preservation. Shall we heed her flattering tones and commit to her our future? Let us ask History.

We look back to the stirring age preceding the Reformation. The Renaissance made two wonderful discoveries. The one was the Printing-Press, the other, the Mariner's-Compass. The same pregnant age raised up two remarkable discoverers. The one was Christopher Columbus, the other, Martin Luther.

Columbus took the Compass and by its aid discovered a new world. Luther took the Press and with its aid prepared the rediscovered true religion for the new world.

The recent grand celebration of the tragic story of Columbus is still fresh in the minds of all.

He discovered America. Yet he never set foot on the soil that now belongs to these United States. For three weeks he had been steering for the coast of Florida. But a flock of birds, flying over his Caravels, made him turn his rudder southward. But for that flight of birds this whole fair land of ours would probably have been subjected to the iron heel of Spain. As a consequence it would have been chained to the Papal throne. Who directed that flight of birds? Beyond a doubt He without whom not a sparrow falls to the ground.

When did Columbus discover America? When the nine-year-old boy Martin Luther was singing for his suppers in the streets of Eisenach.

During the following years, while the Roman Catholics of Spain and Portugal were sending out their troops of adventurers, gold-seekers and cruel conquerors of the innocent natives, God was preparing His man. This man was to give back to the world the open Bible, teach men how to use it and what to find in it. He was to restore liberty of conscience, or the right of every man to think, examine and decide for himself in matters of faith, always subjecting reason and conscience to the written word. He was to restore to all children their right to a liberal and Christian education. Martin Luther, under God, was to restore to the world the precious old faith of the Gospel and with it liberty, culture and happiness. And when all this was ready then a new world was ready to be the home for the untrammeled develop-

ment of this renewed religion of Christ. God had kept back the knowledge of this, the richest, fairest, grandest land of earth for a millennium and a half. And then when again His fullness of the times had come a restored and purified Christianity was ready to possess and be prospered in it.

But did not the Roman Catholics discover America? Yes, they did. But they were never permitted to possess or control that part of it which was to found and form our principles and institutions.

For this, God's time came more than a hundred years after the first discovery.

During this hundred years Rome showed what she would do with a new world by her doings in Central and South America and Mexico.

Let Rome have all the glory she can get out of her first and undisputed control of the new world. Let her glory, if she will, in her rule in those southern lands ever since. These are her possessions and in these she has shown us what her sole control of our United States would mean.

But God did not give this our land to Rome. True, Pope Alexander VI. once gave it all to Spain. But he had no more title to it than had the devil to the kingdoms of the world when he offered them to Christ.

We have had our troubles in our social, political and religious life. Serious dangers still threaten our life and institutions. Many and various saviours offer us their services. Each one promises a relief from all the ills that afflict our body politic. The Pope and the Church of Rome again offer to save America from impending danger and ruin. Strange! Isn't it? That ancient foe of enlightenment, liberty and progress which has never really lifted and prospered the masses, would now come forth to redeem our land and people. Shall we accept her offer? Shall we hand ourselves over to her tender mercies? What then will be our fate? Read it in the history of the dark ages, of the Inquisition, of St. Bartholomew's massacre, of the banishment of half a million of Huguenots from France, of the banishment of the Salzburgers and the butchery of the first Protestant colony on American soil in Florida! Read our fate, if Rome were our absolute master, in the conquest of Brazil and Mexico. Read

it in the condition of the people in Roman Catholic lands at this day. Compare those lands and peoples with Lutheran lands.

Yet this great Hierarchy, with all her false doctrine, her degrading, enslaving and persecuting practice, now comes forward as the patron of American liberty and the conservor of our free institutions. *Roma locuta est!* Have you heard it? The Pope sends forth his encyclicals. They have a different tone from those of his predecessors. He poses as the friend of liberty and education. He is the special patron of the poor and oppressed. He would lift the yoke from off the neck of the laborer. His American Deputy in Washington repeats the flattering sentiments in unctuous tones, while the shrewdest diplomat and politician of our land promulgates them from St. Paul.

Has Rome changed? In heart? No. She has the same heart and principles as of yore. In policy, tone and method? Yes. She knows that she cannot coerce America. So she would fain win her by flattery. She is wise, wary and far-sighted. She knows how to bring the daily press and the politician into her service. She has so far succeeded in blinding the eyes of Americans that prominent Protestant ministers join in public receptions and ovations to Romish church dignitaries.

Here lies our danger. Rome will never convert our country to her faith. But she may so blind the eyes of our vote-hungry politicians and our careless and creedless Protestants that she may lay her plots and mature her plans before we awake to our danger. The doctrinal indifference and work-righteousness of so many of the non-Lutheran churches also furnish good soil for Romish seed.

Rome knows that in order to get the people she must get the children. Though an avowed enemy of our public schools she knows how to influence them. She tries to establish friendly relations between them and her parochial schools. She gets her men into our school boards, and into the highest school offices, and her women are probably the majority of our teachers. Shall we look to Rome for the preservation of our liberties?

G. H. G.

SYLLABUS.

PART I.

THEOLOGIA, OR THE DOCTRINE OF GOD.

SEC. 1. *The Treatment of the Doctrine of God in Dogmatics.*

1. We cannot truly know God outside of His revelation of Himself in His Word.

2. We can only truly know God as He has revealed Himself in Christ as the God of our salvation (John 17:3).

3. The true God is the God of life and consolation, of righteousness and goodness, as he has vouchsafed his presence in a special manner as the God of His Church.

SEC. 2. *The Natural Revelation of God and its Limits*

I. The Significance of Revelation.

1. All religions appeal to and rest upon revelation.
   1) The idea of religion is closely united with that of revelation.
   2) Religious life would never have arisen without a revelation of God to and in man.
   3) All religion has its origin in original revelation.
   4) Religion itself is the fruit and evidence of an original revelation of God.

II. Definition of Revelation.

1. It is only in later times that the topic of Revelation in general is treated separately.

2. The doctrine was formerly discussed along with that of Holy Scripture.

3. The word revelation denotes "becoming manifest," as well as "making manifest."

4. Revelation is an unveiling, an imparting, a making known of what was not known before.

5. God reveals Himself not according to what He is for Himself, but to what He is for us.

6. Revelation is undoubtedly brought about by psychological means, and supposes receptivity on the part of him to whom it is made known.

7. But this receptivity or subjectivity is, under no circumstances and in no possible way, the source of the revelation of God.

8. We must carefully distinguish between External and Internal Revelation.
   1) External revelation is that act of God by which He makes known objectively what was not known before.
   2) Internal revelation is that act of God by which He takes away the veil which subjectively prevents us from seeing the truth.

9. We must also distinguish between General and Special Revelation.

1) General revelation is given to all men, without distinction of time or place.
2) It is God's witness and communication of Himself to the world for the realization of the end of creation.
3) Special revelation is given to us in Holy Scripture alone.

10. We may also distinguish between revelation by History and by Word, but this occurs only in the sphere of the special revelation given in Scripture.

1) A constant relation exists between the revealing history of salvation and the revealing word, inasmuch as each divine fact is preceded by the word which discloses the counsel of God (Amos 3:7).
2) Special revelation and sacred history are, therefore, not to be separated.

III. General Revelation.

1. In the sphere of general revelation God testifies to man in a three-fold form:

1) In nature—the creation makes us see the Creator. Ps. 19:1; Isa. 40:21-26; Rom. 1:19, 20.
2) In the historical guidance of mankind—for a God who lives and rules makes Himself known by His acts. Ex. 9:16; Acts 14:15-17; 17:25, 26.
3) In each man's conscience. Eccl. 3:11; Acts 17:27, 28; Rom. 2:14, 15.

2. The natural knowledge of God is therefore either innate (*insita*) or acquired (*acquisita*).

1) The proof for the existence of an innate knowledge is drawn from Rom. 1:19; 2:14, 15.
2) The acquired knowledge is proved from Rom. 1:20; Acts 17:27.

3. In general we may assign as the subject matter of General Revelation:

1) The certainty of God's existence as the Creator of all things;
2) The majesty of His being;
3) The holiness of His claims.

4. Nevertheless, the true living God remains a hidden God to the natural man in all his searchings. Isa. 45:15; John 1:18; 1 Cor. 2:14.

5. Such natural knowledge is always imperfect, or weak, and at best is only "a partial knowledge concerning the being of God, His power, wisdom, goodness and providence" (*Gerh.*).

6. It is not sufficient to secure salvation, or even to prevent condemnation, for it knows nothing of reconciliation. Acts 4:12; Gal. 4:8, 9; Eph. 2:12; 4:18; John 17:3.

7. The reason why our natural knowledge of God is obscured lies in the sad effect of sin.

8. Valentine sums up "the confession of Natural Theology" as follows:

1) It can give only a partial and incomplete view of God's character.
2) It leaves us in the dark as to man's specific end in life, and how he may accomplish it.
3) Its intimations, though they suggest hope for the future, yet fail to bring immortality to full light.
4) It does not explain the existence of sin and the depravity of our race.
5) It furnishes no remedy for sin—no way of forgiveness or salvation from sin.
6) When left to the mere light of nature and reason men hold low and inadequate conceptions of God.

9. The use of the natural knowledge of God, according to Calovius, is:
1) Pædogogical, for seeking after the true God.
2) Pædeutical, for directing morals and for external discipline.
3) Didactic, because it illustrates the Scriptures if rightly employed.

10. Natural revelation is of importance to the cause of religion and of Christianity, for it is the ground on which special revelation is sown.

11) The relation between general and special revelation is such that the former is the continual basis of the latter, while the latter is the aim and completion of the former.

12) Scripture passages to be memorized: John 17:3; Ps. 19:1; Rom. 1:19, 20; Acts 17:26-28; Rom. 2:14, 15; John 1:18; I Cor. 2:14; Acts 4:12; Eph. 2:12; 4:17, 18.

13) *Literature*: Luthardt, *Kompendium*, 9th ed., sec. 22, 23; Weidner, *Biblical Theol. of O. T.* (Oehler), 2nd ed., sec. 6, 7; Martensen, *Dogmatics*, sec. 4—9, 43; Schmid, *Theol. of the Lutheran Church*, 2nd Eng. ed. (6th German), pp. 113—120; Hase, *Hutterus Redivivus*, 12th ed., sec. 29, 30; H. B. Smith, *Introduction to Christian Theol.*, pp. 84—92; Valentine, *Natural Theology*, pp. 1—9, 270; Van Oosterzee, *Christian Dogmatics*, sec. 29; Barry, *What is Natural Theology?* Lectures I, II, and Summary; Bushnell, *Nature and the Supernatural*, Lectures III. IX; Butler, *Analogy of Religion*, Part I; Christlieb, *Modern Doubt and Christian Belief*, Lecture II; Flint, *Theism*, Lecture X; Cunningham, *Theological Lectures*, Lectures IX, X; Auberlen, *The Divine Revelation*, Introduction, pp. 29—34; Luthardt, *Fundamental Truths of Christianity*, Lecture VII.

SEC. 3. *The so-called Proofs of the Existence of God.*

I. Belief in the existence of God.

1. Every human being is conscious of the idea of God.

2. This universal consciousness of the idea of God is innate in man, and is still a remnant of the image of God in which man was originally created, even as conscience is.

3. The existence of God is the primal truth.

4. It is a universal truth.

5. It is a necessary truth. We cannot think of Him otherwise than as existing.

6. There can be no demonstration of the existence of God by man, for that only can be proved which falls within the sphere of finite comprehension.

7. Its certainty does not grow from, but precedes and conditions all observation and reasoning.

8. It is not derived from revelation, for our acceptance of a revelation presupposes belief in the existence of God.

9. The existence of God is an intuitive conviction of the human mind. The fundamental presupposition of our own personal existence, and personal self-consciousness, is the existence of the Divine Personality.

10. Although we cannot by argument prove that God exists, and can become perfectly certain of it only through revelation, the human mind has sought to present proofs to confirm this innate idea.

11. Gerhard gives three reasons why this is justifiable:
   1) For the confutation of those who deny that there is a God;
   2) For the confirmation of our faith;
   3) For the perfecting of our natural knowledge of God.

12. The philosophic proofs for God's existence, properly speaking, do not belong to the sphere of Christian Dogmatics.

13. But Dogmatics ought not to overlook the importance of these philosophic proofs:
   1) Because the statement that God's existence cannot be demonstrated is often understood and applied in a way which promotes unbelief and scepticism.
   2) Properly presented and suitably combined these proofs are powerful enough to offer a scientific defence for faith in God, and to brand as inexcusable sin and deplorable folly unbelief in God (Ps. 14:1).

14. The arguments are in the largest and truest sense cumulative,—the proof does not depend upon any one argument.

15. These arguments are but stages in a single rational process, parts of one comprehensive argument, naturally and organically related, supporting and strengthening one another.

16. A man may be strong enough to break each rod separately, but quite unable to break a bundle of rods firmly bound together.

17. As presumptive evidence in favor of Theism, Valentine lays stress upon four considerations:
   1) The universality of the idea of God in the human mind. It is no exception to this universality that in many places the idea is crude, gross, and false.
   2) The religious instinct of the race. The human heart is not satisfied until it finds God.
   3) The benign influence of belief in God is a natural sign of its truth.
   4) All the facts, phenomena, and appearances of the world are best explained and harmonized under the belief of the existence of God.

18. The arguments for the existence of God may be reduced to six, arranged under two general heads:
   1) Arguments derived from the contemplation of the world.
      1. Cosmological; 2. Teleological; 3. Historical.

CHICAGO SEMINARY ITEMS.

THE CHICAGO LUTHERAN SEMINARY RECORD will be the medium of communication between the Seminary, its Alumni, its Post-Graduates, and all friends of higher theological education. The ideal aim of the Seminary is fully outlined in the opening article of this number of the RECORD, which is reprinted from the January number of the *Lutheran Church Review*.

THE STANDARD OF ADMISSION.

As a rule, none but College graduates will be admitted as students. Exceptions can only be made in cases where the student is advanced in years, and whose maturity of character, and practical experience in teaching and church work, in part compensate for the lack of mere technical education. In this respect our Seminary stands second among the six leading theological Seminaries located in Chicago, over eighty-five per cent. of the new students being College graduates.

THE REGULAR GRADUATE COURSE.

Five years' experience has shown that three years scarcely afford time for the average student properly to master the principles of theological science, as outlined in the eighteen courses offered by the Seminary to regular students.

Hereafter the studies will be so arranged that only five courses will be required each year, and the student graduating in fifteen courses, will be regarded as a regular graduate of the Seminary.

The logical order in which these courses ought to be taken can be outlined as follows:

First Year.

1.	Theological Encyclopædia - -	3 hours weekly.
2.	New Testament Greek, Junior Course	3 " "
3.	Old Testament Hebrew, Junior Course	4 " "
4.	Biblical Introduction - - -	3 " "
5.	Church History - - - - -	5 " "

Second Year.

6.	English Bible - - - - -	5 hours weekly.
7.	Catechetics, Evangelistics, Diaconics	3 " "
8.	Greek Exegesis and Textual Criticism	3 " "
9.	Hebrew Exegesis - - - -	3 " "
10.	Moral Philosophy and Christian Ethics	3 " "

Third Year.

11.	Biblical Theology - - - - -	3	hours weekly.
12.	Dogmatics - - - - - -	5	" "
13.	Symbolics and History of Dogmas -	3	" "
14.	Homiletics - - - - - -	3	" "
15.	Pastoral Theology, Liturgics and Church Polity - - - - - -	3	" "

These fifteen courses are *required* for graduation. After graduation in these fifteen courses, graduation in the following five courses, leads to the degree of B. D.

Fourth Year.

16.	Apologetics - - - - -	3	hours weekly.
17.	History of Philosophy and One System	3	" "
18.	Hebrew Exegesis (Seminar) - -	3	" "
19.	Greek Exegesis (Seminar) - -	3	" "
20.	Theological Literature - - -	3	" "

POST-GRADUATE WORK.

Beginning with October, 1896, Post-Graduate work for resident students will be offered. This will be open to all clergymen and to graduates of other Theological Seminaries. Hitherto no standing has been allowed, but beginning with October, 1896, all graduates from other Theological Seminaries may become candidates for the degree of B. D. on the following conditions:

1. They must have studied theology for three years, and must be regular graduates, including Greek and Hebrew Exegesis.

2. They must be in residence at least five whole months of the Scholastic year.

3. They must pass satisfactory examinations in five required courses (Philosophy, Hebrew, Greek, Theological Literature and Dogmatics), and in one elective.

POST-GRADUATE WORK FOR NON-RESIDENT PASTORS.

Twenty-four courses are open to all pastors of the Evangelical Lutheran Church. The work is carried on by correspondence, and residence is not required. Graduation in eight of these courses leads to the degree of Baccalaureus Sacræ Theologiæ Doctor (B. D.). One course must be taken from each of the five departments, and three are elective.

WHY A MINISTER SHOULD PURSUE A POST-GRADUATE COURSE.

One of our most successful pastors in Western Pennsylvania, who has been pursuing a course of Post-Graduate work in our Seminary, and who already has graduated in five courses, in a late letter, writes:

We live in an age of research, especially of Biblical research. The works and helps which have been published in the last decade as aids to Bible Study are simply enormous. ....Many lay members, on account of the advantages which they enjoy at Summer Schools, are now better informed as to the history of the Bible than ministers of the Gospel years ago. We have certainly entered on a "New Era" in Bible Study.

The minister of the Gospel cannot possibly keep pace with this movement and hold the true relation to his flock, unless there is a corresponding effort on his part to use the helps and means so abundantly provided in this new era. He is also the Leader of the people. Many of our members, in country as well as city, are graduates of higher institutions of learning, and their culture is often equal or even at times superior to the minister who is to lead them....

We only become conscious of our duties after years of experience, and then is the time for special Post-Graduate work as offered by your Seminary....

The common argument against such special work is, "no spare time at command." There are, however, very few ministers who could not devote one hour a day to special work. I know a young man in the ministry who rose every morning at six A. M., and read Schaff's Church History from six to seven, and in one year and a half read six volumes "before breakfast." One year at the above rate means thirty-five days of ten hours each. Devote thirty-five days conscientiously and systematically to the study of one science; you will be surprised at the result....

No one can expect to improve without systematic work. We must have some one to direct, guide, encourage and select our material for us. All great men must have been systematic workers....

In many cases our Post-Graduate students, full of enthusiasm, are becoming the centres of systematic theological study, as witness the following letter lately received:

A few weeks ago four young Lutheran Pastors, of ——, formed an organization to study Theological Encyclopædia, Biblical Theology and Dogmatics. One acts as teacher, the other three as students. It was our intention to meet every two weeks. But we have become so interested in our work that we resolved to meet every Tuesday night. At some future time I will write to you to outline course in Biblical Theology and Dogmatics.

The Seminary offers this Post-Graduate instruction by correspondence, without any cost to the pastor, save his postage and the cost of his books, and believes it is doing a work for the Church in this way, that will leave its impress for good, second only to that which it aims to accomplish by its regular instruction in the lecture hall. That the brightest and most earnest young pastors appreciate these advantages can be seen from the fact that at the present nearly 100 men are enrolled, representing over twenty-five Synods of the Lutheran Church, and even other denominations. Students can begin their course at any time. Further information concerning text-books and courses will be furnished on application to

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TO OUR FRIENDS

We wish to thank the many kind friends who by their gracious gifts have enabled the Board of Directors to carry on their work. All of the Professors who have come in contact with you wish to thank you for your kind reception of them, and the encouragement you have given them. We need your sympathy, your prayers, and the offerings of all those who are interested in the development of our great Western field.

You are aware that adequate endowments for our Lutheran schools are not the rule, but the exception. We are a Church of the people and most of our people have but limited means. Our strength lies not with the few who can contribute thousands of dollars, but with the thousands who can give only a few dollars yearly. There can be no doubt about the readiness of our people to respond if a worthy cause can be brought home to their hearts in such a way as to awaken their interest.

THE SEMINARY AID SOCIETY.

The blessings which have thus far marked the development of our Seminary have been such as to awaken great hopes for its future, and we are constrained

to believe that in bringing the cause of this Seminary to your attention we are only asking you to consider and aid a manifest work of God.

We have no endowment, and as our necessary expenses are over $10,000 yearly, we can only trust in the Lord for help, for He can raise up friends for us, and cause His people to bring their free-will offerings for this great work of building up the Church of God among our scattered people.

Will you not be willing to take a personal interest in our work, and be ONE of

100 persons to contribute $100 a year, or ONE of
200 persons to contribute $50 a year, or ONE of
400 persons to contribute $25 a year, or ONE of
1000 persons to contribute $10 a year, or ONE of
2000 persons to contribute $5 a year?

May we not count on you as an active friend of the Seminary and a co worker with those who are now trying to bear the burden of its support? We do not ask you to rob yourself, but invite you to avail yourself of the privilege of honoring your Lord with your substance, that by His blessing the Church you love may be able to multiply her power of bearing the Gospel to her children scattered abroad throughout the Great West.

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FORM OF BEQUEST.

The hope is entertained that many will be disposed to make bequests for the furtherance of the objects of this Seminary. A form is herewith given:—

I herewith give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of —— (or that certain parcel

and tract of land, etc.,) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

THE DEVOTIONAL LIFE AT THE INSTITUTION.

The religious life above all ought to be our aim while preparing for the ministry, and great stress should be laid upon the inner and devotional life of the student. It has been our experience that a short Matin and Vesper service (each 10 minutes long), with a daily service at noon (half an hour), are blessed resting places for the soul, and lead to closer communion with God. Three times daily all the students with the President of the Institution, and such of the Professors as can be present, meet in devotion.

At the Matin and Vesper Service the President gives a five-minute exposition of some selected portion of Scripture (one or two verses),and at noon, in connection with the full daily Matin Service, the students, in turn, give a ten-minute exposition of one of the Daily Lessons of the Church Year, which are always read. Though nothing has ever been said about compulsory attendance, it is very seldom that any student is absent, and then only on account of some good reason. It is a blessed thing to live in the continual presence of the Lord, and under His protection.

Over fifty regular students are enrolled, among whom are six ordained clergymen, and in addition three graduates of other Lutheran Theological Seminaries,who have not yet been ordained.

Four students who were in attendance last year, preparing for the Matriculation Examination, became so enthusiastic in the pursuit of knowledge, that, at our advice, they resolved to continue their preparatory studies, and graduate in college, before they would begin to dig up Hebrew roots.—They are made of the right

stuff, and will leave their mark wherever they go,—and we only wish we had 100 young men like them, preparing for the ministry.

In future numbers of the RECORD special attention will be given to the notices of select books, suitable for a clergyman's library, and there will also be a Department for *Questions and Answers*, and for the latest results of archæological investigation in Bible lands. At the same time the *personalia* of the Institution will not be overlooked.

The *Syllabus* of Prof. Weidner's lectures on Dogmatics, of which a few pages are given in this number (unless crowded out for want of space) will cover in time the whole field of Dogmatics, and will appear regularly in the RECORD, as space permits. They are but *Outline Notes*, an analysis which may be of some help to our post-graduate students who are studying Dogmatics, as well as to our educated laity.

Rev. Prof. A. T. Clay arrived promptly with the beginning of the New Year. He is vigorously at work in the Seminary, teaching Hebrew, Greek and Biblical Antiquities. He has also taken charge of St. Mark's Mission on the grounds adjoining the Seminary, and has already made a good impression. Dr. Clay has made a specialty of the Oriental languages. He has been an assistant of Rev. Dr. Hilprecht, the famous Babylonian Archæologist, of the University of Pennsylvania. Dr. Clay built up a large congregation and a fine new church in Bethlehem, Pa., before coming West. He was the chief promoter and Dean of the successful Penn'a Chautauqua last summer.

Rev. Dr. H. W. Roth has been afflicted with a severe cold, which settled in his lungs, for a good part of the winter. He has taken a trip to Florida for needed rest and recuperation. The other professors have divided his work among them and will also look after his congregation.

Rev. Dr. Ohl, the efficient Rector of the Milwaukee Hospital and Mother-House, who is our Professor of Liturgics, Church Music, etc., has moved into the capacious and comfortable rectory at 2222 Cedar Ave., Milwaukee.

The health of our students has been remarkably good thus far during the year. All are hard at work, and have no time for chess, or checkers. They represent eight nationalities, are graduates from sixteen colleges, and come from twenty synods. Yet a more harmonious and happy set of boys it would be hard to find. It is a pleasure and a privilege to work with such material.

Our library is increasing all the time. The room is overcrowded. A commodious reading room has been fixed up in the basement. All the leading Magazines, Reviews, Church papers, a daily paper and several hundred reference books are on the tables and shelves. It is a popular resort.

The sparrows are twittering merrily in our grove. But 'tis not yet spring.

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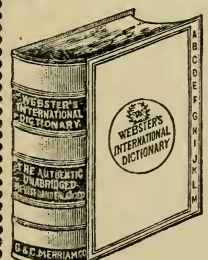

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FOUNDED, 1891

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THE STUDY OF THE PSALMS.

AN OPEN LETTER TO ONE OF OUR YOUNG PASTORS.

I am glad to hear that you intend to renew the study of your Hebrew Bible. The plan you speak of in your last letter of taking up Hebrew in your Post Graduate work in connection with our Seminary, and thus reviewing carefully the fundamental principles of Hebrew Grammar, is an excellent one, and I am equally pleased with your proposed aim of making a special study, at suitable times, of some of the Psalms, for practical use in your church services.

I sympathize with you when you speak of your many pastoral duties and your seeming want of time, but you know very well that you have not yet learned to economize time. If you determine to make a special study of the Hebrew Old Testament, and are in good earnest, you can readily reserve one hour daily for such studies. Knowing your easy disposition, I can easily understand that you can find no time for such work, for I am certain you fritter away two hours every morning without profiting yourself or anybody else. Instead of staying in bed until seven, it would be a good plan to rise at six; and instead of spending an hour over the daily paper, suppose you devote to it only ten minutes,

and you will be immediately the gainer of more time than you need, and be as wise as before.

As to the renewing of your Hebrew, no better plan can be suggested than a careful study of Davidson's Introductory Hebrew Grammar, making it a special point to write a Hebrew translation of all the English Exercises.

You wish to know whether it would be advisable to lecture on the Psalms, weekly, in regular order, until they are finished. For my own part I would not do so. On the contrary, why not arrange them into little books, which can readily be done, e. g., the Penitential Psalms (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.), the Pilgrim Psalms (cxx.-cxxxiv.), the Messianic Psalms (ii., viii., xvi., xxii., xl., xlv., lxxii., cx.), the Hallel (cxiii.-cxviii.), the Hallelujah Psalms (cxlvi.-l.), the Historical Psalms (lxxviii., cv., cvi., cxxxv., cxxxvi.), etc., and then at special seasons or on special occasions expound such as are appropriate, e. g., the Penitential Psalms before Communion, the Messianic Psalms during Lent, etc., arranging it so that in about ten years you can complete the whole Psalter.

You also ask my opinion about three Commentaries on the Psalms which you already have in your library, and wish to know whether I can recommend anything better. As I happen to know your tastes, and since you inform me that you wish to lay a good foundation for exegetical work on the Old Testament, I shall express myself more plainly than I otherwise would. *Spurgeon's* voluminous work, of which you speak so highly as having given you such excellent hints in preparing your sermons, does not come into consideration in this connection. It is a book of devotion, to be placed on the same shelf with Neale[1] and Horne,[2] —the last commen-

1. Neale, J. M., and Littledale, R. F. *A Commentary on the Psalms* from primitive and mediæval writers; and from the various office-books and hymns of the Roman, Mozarabic, Ambrosian, Gallican, Greek, Coptic, Armenian, and Syriac Rites. 4 vols. Third edition. London, 1874. Price, $16. A devotional commentary, containing a strange medley of allegorical interpretations.

2. Horne, George. *A Commentary on the Book of Psalms.* New York, 1865. Price, $2.50.

tary you ought to take up before you preach your sermon,—I hope it will not be the first you take up to prepare one.

You made a good selection when you bought the Speaker's Commentary,[1] edited by Canon Cook. The Commentary on the Psalms, which has also been reprinted separately, is marked by many good qualities, although it contains the notes of three different expositors. You will find that it will always repay you to examine it after you have finished your critical study of a Psalm. This commentary naturally takes its place by the side of the works of Bonar,[2] Murphy,[3] Alexander,[4] Cheyne,[5] Kay,[6] and Fausset.[7]

I am both surprised and gratified to learn that the third commentary on the Psalms in your library is that by Jennings and Lowe;[8] for this book is not so well-known in this country, even by scholars, as it ought to be, and, in a certain sense, it supersedes the commentary of Phillips.[9] As it is especially edited for Hebrew

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1. Known also as *The Bible Commentary*. 10 vols. Price, $30.

2. Bonar, Andrew A. *Christ and His Church in the Book of Psalms*. Price, $2.50.

3. Murphy, J. G. *Critical and Exegetical Commentary on the Psalms* with a new translation. Price, $3.50.

4. Alexander, Joseph Addison. The Psalms translated and explained. New York and London. Price, $3.50.

5. Cheyne, T. K. *The Book of Psalms* or the Praises of Israel. A new translation, with commentary. New York, 1888. Price, $3.00.

6. Kay, William. *The Psalms*, translated from the Hebrew, with notes, chiefly exegetical. London, 1871. Price, $5.00.

7. In Jamieson, Fausset and Brown's *Commentary*. 6 vols. Philadelphia, 1875. Price, $15.00. Published also in 4 vols., with the text omitted. Price, $6.00; also in 10 vols., text omitted. Price, $10.00.

8. Jennings, A. C., and Lowe, W. H. *The Psalms with Introductions and Critical Notes*. 2 vols. London, 1875-77. Price, $5.00.

9. Phillips, George. *The Psalms in Hebrew*, with a critical, exegetical and philological commentary. 2 vols. London, 1846. A second edition has also appeared.

students, and contains full and valuable introductions to each Psalm, you will find it of great service to you.

No one, therefore, can find fault with your selection of commentaries on the Psalms, for in these three works by Spurgeon, Cook, and Jennings and Lowe, you have chosen a good representative of each of the three classes into which commentaries may be divided.

When you inquire whether it would be desirable to procure any additional commentaries, I am in doubt what to say, for it is far better to study the Hebrew and English text of a Psalm very thoroughly and to understand one good commentary, than to misunderstand and misapply a dozen. But as you frankly state that you wish to study the Psalms critically, to get into the depths of the teaching and spirit of the Psalter,—in fact, that you wish to train yourself as a true exegete, I cannot but answer that you ought to procure at least two, if not three, additional commentaries. If you decide on buying only one, I would, without any hesitation, recommend the work of Delitzsch,[1] who has no superior in critical acumen or in spiritual insight. But if you decide to buy three additional commentaries, I would also recommend Perowne[2] and Moll[3] in Lange's series. I will, however, have to add, that no true Hebraist can sleep contentedly if his Hupfield[4] has been mislaid, or if he forgets to examine one of the latest contributions to this part of the Old Testament, by Baethgen,[5] who has enriched the Psalter in various ways by his studies.

As to the best method of studying a Psalm, I would advise you not to examine any commentary until you are

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1. Delitzsch, Franz. *A Commentary on the Book of Psalms.* Translated from the Fourth German edition of 1883. 3 vols. Price, $6.00. This is the most complete and trustworthy commentary on the Psalms in existence.

2. Perowne, J. J. Stewart. *The Book of Psalms.* 2 vols. Price, $3.50.

3. Moll, C. B. *The Psalms.* Price, $3.00.

4. Hupfield, H. *Die Psalmen uebersezt und ausgelegt.* (Riehm.) Second edition. 4 vols. Valuable on account of history of interpretation and philological notes, but not safe as a guide.

5. Baethgen, F. *Die Psalmen.* Goettingen, 1892.

able to read the Psalm fluently in Hebrew, to translate it readily into English, and to analyze every word. Indeed, you ought not to consider that you have accomplished your task until you can take the Revised English Version in your hand and at sight translate it into the original Hebrew. This is done more easily than you imagine, and when you have attained this, be not satisfied until you can write it in Hebrew from the Revised Version. You will now enjoy studying the commentary of Delitzsch, which I would suggest that you read first. Master thoroughly at least two dozen of the Psalms, especially those which are used most frequently in the Services of the Church. Accustom yourself likewise to take notes, both grammatical and otherwise, and carefully rewrite or condense the most important hints given by other commentators, and so begin to prepare your own commentary. Such a commentary will be of more value to you than all the rest in your library, and will become fuller on each repeated study of a Psalm.

After such elaborate study of a Psalm, continued for several weeks or a month, it will be a delight for you to present the doctrinal and practical truths therein contained to your congregation; and both you and they will be richly rewarded by your labors.

R. F. W.

THE THOUGHT AND PLACE OF THE PSALMS.

Book I. Jehovah Psalms.

Written and compiled by David at the date of Psalm xviii.;
Setting forth the Glory of the God of Grace in His Covenant Relation with men.
"In its Messianic Aspect this book sets forth the sufferings and Conflict of Christ ending in His Reign"—(Augustine.)

1. The Prologue: The Two Ways of Grace and Sin. Pss. i., ii.

Ps. I. *The diverging Destinies of the Pious and the Ungodly.*
David's Impressions of Samuel and Saul.
Place. 1 Sam. xvi. 12, 13.

Ps. II. *Selections from David's Last Words.*
Referring to experiences with Goliath. 2 Sam. xxii. 50, 51.
Preface of his charge to Solomon. 1 Kings ii. 1.

The Kingdom of God and His anointed. 1 Chron. xxviii. 4, 5.
Authority. Fausset, Geikie, *Hours with the Bible*, Vol. 3, p. 379.

2. The Penal Effect of David's Sin in Absalom's Revolt Pss. iii.-v.

Ps. III. *The Morning Hymn at Bethmerhak.*
By one distressed but self-encouraged in God. 2 Sam. xv. 14-17.
Authority. Delitzsch, Fausset, Geikie, Vol. 3, p. 306.

Ps. IV. *The Evening Hymn at Bahurim.*
By one undismayed though confronted by disbelievers. 2 Sam. xvi. 5, 12-14.
Authority. Del., Faus., Geikie, 3, 306.

Ps. V. *A Morning in Jerusalem.*
Prayer before entering the House of God.
Then: 2 Sam. vi. 18; *Now:* 2 Sam. xv. 13 (Del.).

3. Incidents in the Time of Saul's Persecution. Pss. vi.-xiii.

Ps. VI. *David's Contrition.*
The consequences of sin. 1 Sam. xxi. 2.
The cry for grace under judgment. 1 Sam. xxii. 21-23.
Authority. Geikie, 3, 156.

Ps. VII. *David's First Escape from Saul.*
Appeal to the Judge of the world. 1 Sam. xxiv. 9-15.
Against slander and evil treatment (Del., Faus.).

Ps. VIII. *God's Glory seen in the Stars.*
At night in the Field. 1 Sam. xx. 24, 35 (Del.).

Ps. IX. *The Triumph over the Amalekites.*
A Hymn to the Righteous Judge.
The Event Commemorated. 1 Sam. xxx. 7-20 (Del.).
The Occasion of Thanksgiving. 2 Sam. viii. 11, 12; 1 Chron. xviii. 11 (Faus.).

Ps. X. *The Treachery of the Ziphites.*
A prayer under pressure of (Domestic and Foreign) heathenish foes. 1 Sam. xxiii. 14-18 (Del.).

Ps. XI. *Refuge with Samuel.*
1 Sam. xix. 18-20. Geikie, 3, 156.

Ps. XII. *The Death of Samuel.*
Complaint and Consolation amid prevailing Falsehood. 1 Sam. xxv. 1. Geikie, 4, 218.

Ps. XIII. *David's Despair.*
The suppliant cry of one who has almost succumbed. 1 Sam. xxvii. 1 (Del., Faus.).

4. Grace in the Faithful Life. Pss. xiv.-xxi.

Ps. XIV. *The Turning again of Captivity.*
The End of Expectation. 2 Sam. vi. 15; 1 Sam. v. 1; vii. 2; xxviii. 6, 7.

Ps. XV. *The Daily Use of the Means of Grace.*
The Conditions of Access to God. 2 Sam. vi. 17 (Del., Faus.).

Ps. XVI. *Overshadowing Grace in Danger.*
David in Engedi. 1 Sam. xxiii. 28b-29 (Del.).

Ps. XVII. *Grace in the Ministry of an Accident.*
Saul diverted by the Philistines. 1 Sam. xxiii. 27-28a (Del.).

Ps. XVIII. *The Story of a Life-Time.*
Rich in mercies. 2 Sam. viii. 1-10; xxi. 15-xxii. 1 (Del.).

Ps. XIX. *God in Nature and Grace.*
The two-fold Revelation. 2 Sam. vii 12-17; xv. 8 (Del.).

Ps. XX. *Hadarezer's Defeat.*
A Prayer for the King in time of war. 2 Sam. x. 16-19 (Del.).

Ps. XXI. *David's Triumph.*
A Psalm of Thanksgiving for the King in time of war. 2 Sam. xii. 30, 31 (Del.).

Scottdale, Pa. J. C. F. RUPP.

ARCHÆOLOGICAL NOTES.

It is the purpose in the subsequent numbers of the RECORD to give brief notes concerning the latest archæological discoveries which are being made almost monthly in the interests of the Bible. The study of Biblical archæology, in these days, is truly very important, and especially since the negatic critic has been working along certain philological lines, assuming unlimited privileges in dividing asunder the sacred scriptures, rejecting portions, which in his judgment contain nothing but the human element. This kind of work was possible as no weighty resistance could be made, because of a lack of extra Biblical historical evidence. The hostile critic therefore made attacks upon the the Old Testament records on a basis of wild suppositions. Schools of negative criticism scrutinized every word, anxious to expose flaws and convict the Bible of errors.

The Bible's defenders had to content themselves with such evidence as could be derived from the Bible itself and the misleading myths of the Greek and Latin historians, but a change has now taken place. Archæology has come to the rescue. The excavator's spade and the decipherer's skill have brought to light the facts

which silence forever many of the enemies' attacks. In these days of critical skepticism, it appears almost as if an additional revelation were given us. Trustworthy documents, containing records parallel with those of the Old Testament, written at a time the events took place, are given us, and we can read the writings of contemporaries of Ezra, Moses and Abraham. The greatest achievement of this century in the interests of the Bible is doubtless the recovery and decipherment of the monuments. The testimony of the clay tablets and inscribed stones tells us in plain words what is the historical value of the Hebrew Scriptures, and is of tenfold greater value than all "Literary Analysis," or the theories that can be spun concerning the sacred book.

Of the lights reflected on the Sacred Scriptures, the excavations carried on in Babylonia and Egypt have been the most fruitful. When the numerous inscriptions found in the Hittite language have been deciphered they may likewise prove to be important in establishing more firmly the truth. Excavations carried on in other countries will also bring to light histories of nations parallel to that of the Israelites, all tending to give us a better understanding of Oriental life in Biblical times which is so very important in almost every department of theology.

Well has it been said, that archæology is indispensable for the material understanding of the Bible, as grammar is indispensable for its verbal understanding. It is both a preparation for the all important study of exegesis, as well as the result of exegesis.

Apologetics of the present day finds its most formidable weapons in Assyrian and Egyptian archæology. In these days when the heaviest attacks are made among the earliest records of our faith, while around the Gospels and Epistles there seems to be a comparative lull, no better tests to establish the credibility of the Scriptures are at our disposal.

What a wonderful confirmation has the fourteenth chapter of Genesis received in the last few years! From

the beginning of Biblical criticism this part of Genesis has been the subject of much speculation and comment, and shared the same fate as did other portions at the hands of the critical skeptic. But the cuneiform records have come to the rescue. We have the tests whereby we can verify the historical accuracy of this chapter. Not only have the names of the three kings been identified separately in the inscriptions, but there was found last year a single tablet which bore the three names, and clearly proved that they were contemporaneous. Thus the good work proceeds, and the assumptions and preconceptions upon which so many of the negative critic's conclusions are based have been swept away. A single inscription thus renders nought their labors. A potsherd may silence controversies which have raged for centuries.

How singular that the pictures presented by the early chapters of Genesis agree so remarkably, in general features as well as in detail, with the pictures presented by the monuments, if they were produced in such late times in the history of the Jews. How singular that the late Hebrew scribe could show such a remarkable knowledge of the history of other nations, giving us names and recording events which were almost entirely lost in the late annals of the nations in which the events took place! Thanks to Assyriology and Egyptology. The skeptical philogist will labor in vain to convince mankind that the greater portion of the Hebrew Scriptures finds its origin in post-exilic times. A. T. CLAY.

A PASTOR'S DEVOTIONAL LITERATURE.

The brief reference to the *Devotional Life at our Institution* in the last number of the RECORD has brought us several letters of inquiry with reference to the best devotional literature for a Lutheran Pastor. Of the many books suitable for this purpose, in addition to the Bible and *Church Book,* we would especially recommend:

Dieffenbach and Mueller: *Evangelisches Brevier.* Gotha, 1869.

Bishop Wilson: *Sacra Privata.* (English.) Many editions.

Bishop Andrewes: *Devotions.* Many editions.

Bailey: *A Devotional Manual for the Clergy.* London.

We might also call attention to

Oldknow and Crake: *The Priest's Book of Private Devotion.* London.

Bishop Cosin: *Private Devotions.* London.

Bishop Taylor: *Holy Living.* Often.

Bishop Taylor: *Holy Dying.* Often.

John Gerhard: *Meditationes Sacræ.* (Latin). Guetersloe, 1863. R. F. W.

SMITH'S DICTIONARY OF THE BIBLE.

In answer to various inquiries by letter, we give this public information, that the announcement of a new edition of Smith's Larger *Bible Dictionary* in four volumes is misleading to many who do not know the exact state of affairs. The first volume of the English edition (in three volumes) has indeed been revised with a vengeance in the the interest of negative Higher Criticism, and published in two volumes at the price of $13.00, but the other two volumes remain unchanged. The four volumes of this English edition are offered at $22.00, but *this is not the edition to buy*, unless you wish to know all the latest vagaries and crudities of modern Higher Criticism. If you wish to own the large edition of Smith's *Bible Dictionary*, buy the American work in four volumes, edited by Hackett and Abbot, which costs some five dollars less than the so-called revised English edition.

The best Bible Dictionary, now in the market, in one volume, is Dr. Smith's own condensation of his larger work, which formerly sold at five dollars, but which we now can mail to any one for two dollars, including postage. R. F. W.

THE ARGUMENTS FOR THE EXISTENCE OF GOD.

Although we cannot by argument satisfactorily prove the existence of God, for that only can be proved which falls within the sphere of finite comprehension, and though we can become perfectly certain of God's existence only through revelation, nevertheless the human mind in all ages has sought to present proofs to confirm the innate idea and intuitive conviction of the human mind, that a personal God exists.

The arguments for the existence of God may be reduced to six, arranged under the general heads:

1) Arguments derived from the contemplation of the world.

1. Cosmological; 2. Theological; 3. Historical.

2) Arguments derived from the contemplation of man himself.

1. Ontological; 2. Moral; 3. Religious.

II. The Cosmological Argument.

1. This argument lays stress upon the existence of the external world, and draws its evidence from it.

2. Beginning with the finite and the relative, it would lead to the infinite and the absolute.

3. The argument may be stated as follows:

Every event, or contingent phenomenon, must have a cause sufficient and pre-existing.

The universe consists of a system of changes.

Therefore there must be some self-existent, necessary Being the cause of all this.

4. Objections have been raised against the validity of the conclusion:

1) By those who claim that the universe itself may be infinite and eternal (*Martineau*).

2) By those who claim that the principle of causality leads only to the existence of an ultimate force, "and no mere force, however great or wonderful, is worthy to be called God" (*Flint*).

3) It has been objected that our "causal judgment" rests solely on experience which gives only invariable sequence, and not efficiency. It demands that we should assign a cause, but not a first cause. (*Mill*)

But the mind can rest only when it has reached ultimately an uncaused first cause.

4) It is impossible to show that this cause is not finite, like the universe itself.

5. *Valentine*: It is to be conceded that the cosmological proof lacks in direct force for the establishment of the personality of the self-existent first cause. But this argument goes far toward the proof of personality:

1) By necessary conception a First Cause is one, not many.

2) The First Cause must be a *free* cause, truly unconditioned, self-existent, and self-determining.

3) A Free Cause must be an *intelligent* cause; for a self determining being is necessarily conceived of as mind or intelligent will.

6. The ablest exponents of the cosmological proof have been Aristotle, Aquinas, Leibnitz and Ulrici.

7. The cosmological argument is implied in Rom. 1:20; Heb. 3:4. Passages like Ps. 90:1, 2; 102:25, 26; Heb. 1:10–12 have also been referred to as anticipations of the argument.

III. The Teleological Argument, known also as the physico-theological proof.

1. *Kant*: The physico-theological proof must always be mentioned with respect. It is the oldest and simplest proof of all, and never fails to commend itself to the popular mind.

2. This argument has been elaborated ever since the time of Socrates.

3. Although subjected to the severest criticism, the argument remains essentially unimpeached.

4. It is commonly known as the argument from design, or final causes.

5. It reasons from clear indications of plan and design in nature to the existence of an intelligent cause.

6. The reasoning employed is analogical and inductive.

7. The statement of the argument.

Whatever exhibits marks of design implies an intelligent author.

The world exhibits such marks.

Therefore it has an intelligent author.

8. Formerly the *minor* premise was disputed, but most objections are now made to the *major* premise, especially by some who would substitute the doctrine of "the survival of the fittest," or of evolution, for that of "design."

9. The teleological argument is very fully developed in Valentine's *Natural Theology*.

10. Though this argument cannot prove a personal God, nor enlighten us with reference to the unity, eternity, and infinity of God, it takes us a step further than the cosmological.

11. *Martensen:* The cosmological argument conducts us to a God who is mere power and necessity; the teleological argument glorifies this power and necessity into freedom and intelligence.

IV. The Historical Argument.

1. The historical argument uses the evidences of moral design which are seen in the general course of history to prove the existence of a supreme, wise and righteous God who governs the world.

2. Christianity first recognized the idea of a divine government in history.

3. This is especially brought forward in the writings of Paul.

4. Jesus Christ is the centre of the world's history.

5. Even philosophers who have acknowledged no personal God (Fichte), and men like Strauss maintain a moral government of the world.

6. But this is only another word for God, for an unconscious government, according to moral laws, is impossible.

7. This argument is closely related to the teleological and moral arguments.

V. The Ontological Argument.

1. The proofs so far discussed have been mainly *a posteriori*, reasoning from observed facts, from effect to cause.

2. The ontological proof is an *a priori* argument for the Being of God. It is a reasoning from intuitive truths,—from those anterior to experience.

3. The argument is that there are certain necessary ideas

in the human mind from which we may infer that an infinite, personal cause of all things exists.

4. This proof, although the germs of it appear in Plato and Aristotle, in Athanasius and Augustine, belongs chiefly to modern times, and has been presented in different forms.

5. Some like Kant lay the greatest stress upon this method of proof, regarding it a complete proof, "the only possible argument," while others regard it as one of the least satisfactory and serviceable of the various theistic proofs.

6. We will present three typical forms of the argument:

1) *Anselm:* All men have the idea of God, and this idea of God is the idea of a being absolutely perfect, one whom we cannot imagine to have a superior ("*quo majus cogitari non potest*"). The idea of such a being necessarily implies existence, otherwise we might imagine a greater being.

2) *Descartes:* "The idea of a most perfect being is not adventitious (from experience) nor factitious (invented); hence it is innate, God given."

Descartes presents three proofs of the Being of God (summary by H. B. Smith).

a) We are imperfect, yet have the idea of a perfect being; only a perfect being could give us this idea.

b) We are dependent; there must be a perfect being, independent. (Leibnitz called this a form of the cosmological argument).

c) We have the idea of a perfect being. In the idea itself of a perfect being *existence* must be included. (This last proof Leibnitz elaborated, and Kant regards this proof as *the* ontological argument).

3) *Cousin:* The very idea of God implies the certainty and the necessity of the existence of God. The idea of the finite implies the idea of the infinite as inevitably as the idea of the "me" implies that of the "not-me."

7. There may be serious defects in the ontological argument, considered as a formal demonstration, and yet the conclusion may be in no way compromised.

8. The *a priori* arguments may be faulty as logical evolutions of the truth of the Divine existence from ultimate and necessary conceptions, and yet they concur in manifesting that, if God be not, the human mind is in its very nature self-contradictory. God can only be disbelieved in at the cost of reducing the whole world of thought to a chaos (*Flint*).

VI. The Moral Argument.

This argument may be stated in two forms:

1. Conscience testifies to the existence of a moral law. This implies a lawgiver, which is God. The *fact* of the existence of conscience thus proves the existence of God. Melanchthon and Calvin made use of this argument.

2. We find that here on earth virtue is often unrewarded and vice unpunished. This requires an adjustment hereafter, and proves that there is a righteous governor and judge. This is Kant's famous argument, who maintains that there are *three* postulates of Pure Practical Reason, *immortality*, *freedom* and *the existence of God*, and that these postulates are not theoretical dogmas, but presuppositions which are practically necessary.

3. We must here refer to Butler's famous chapter on "The Moral Government of God" in his *Analogy of Religion.*

VII. The Religious Argument.

1. This is the proof derived from personal experience in the religious life of the reality and power of God.

2. In some respects it can be more readily applied than any other.

3. The certainty of God's existence is manifested not only in the intellect, but in the feelings and the will.

4. This proof finds its full force only where there is a receptive heart.

VIII. *Literature:* Luthardt, *Kompendium*, sec. 24; *Fundamental Truths*, Lecture III.; Kant in Watson's *Selections from Kant*, pp. 195–225, 296–299; Mulford, *Republic of God*, pp. 7–21; Liddon, *Some Elements of Religion*, Lecture II.; Martensen, *Dogmatics*, sec. 37–41; A. H. Strong, *Systematic Theology* (1886), pp. 39–50; Jacobs, *Elements of Religion* (1894), pp. 33–38; Flint, *Theism*, pp. 59–447. The notes pp. 364–447 are very valuable and contain references to the best recent literature. Fisher, *Grounds of Theistic and Christian Belief*, Chapter II.; Janet, *Final Causes*, Book II.; Caird, *Introduction to the Philosophy of Religion*, Chapter V.; Stearns. *Present Day Theology*, Chapter I.; Valentine, *Natural Theology;* Descartes in Veitch's translation of *The Method, Meditations*, etc. (1890), pp. 34–37, 201–203, 271, 272; Lotze, *Philosophy of Religion*, sec. 5–20; *Microcosmus*, Vol. 2, pp 659–688; Dorner, *System of Christian Doctrine*, Vol. 1, pp. 212–343; Shedd, *Dogmatic Theology*, Vol. 1, pp. 221–248; Hodge, Art. on *God* in Johnson's *Cyclopædia;* H. B. Smith, *Introd. to Christian Theology*, pp. 84–133; Ebrard's *Christian Apologetics*, Vol. 1, sec. 95, 96; Bruce, *Apologetics*, pp. 149–163; Barry, *What is Natural Theology?* Lectures III.–VIII.; Butler, *Analogy of Religion*, pp. 105–127; Norris, *Rudiments of Theology*, pp. 1–19, 241–254.

SEC. 4. *The Supernatural Revelation of God.*

I. The reality of revelation.

1. Christianity declares itself to be the fruit of a special revelation, of which the historic Christ is the living centre.

2. He who denies to Christianity this character, even if he calls himself a Christian, has virtually no claim to the name.

3. Revelation is its own witness, for it is most clearly known by its fruits.

4. It is not dependent upon anything outside of itself for its authentication, for it has proofs abundantly in itself.

5. As the sun is known by its shining, so revelation is recognized by its own light.

6. Supernatural revelation has no need of criteria or proofs; it does not even give a place for them. If there is a living God, he will act and speak. If there is an actual revelation, it must be supernatural.

BUSINESS NOTICES.

THE CHICAGO LUTHERAN SEMINARY RECORD will be the medium of communication between the Seminary, its Alumni, its Post-Graduates, and all friends of higher theological education.

THE RECORD will appear regularly, four times a year, and will be sent to any address, post-paid, for the subscription price, twenty-five cents yearly. Address

Prof. R. F. Weidner,
1311 Sheffield Ave., Chicago, Ill.

Many SAMPLE COPIES of the first two numbers have been distributed, but those who wish to receive the RECORD after this must *subscribe* for it. The Post-office laws are very strict, and we can mail the RECORD as Second Class matter only to regular Subscribers.

In answer to various inquiries we give notice that it is clearly understood that all persons who have contributed to the work of our Seminary during the past year, or who will contribute, by such act are regarded as regular subscribers to the RECORD, and are entitled to receive it regularly,—their subscription having been paid.

It is gratifying to know that within four weeks of the appearance of the first number of the RECORD there were over *one thousand* regular subscribers to the RECORD, including many of the clergy. We feel encouraged by the many kind letters of commendation received, and the aim of the RECORD will be to do its peculiar work in a spirit of true faith and devotion to the best interests of a higher theological education in the Lutheran Church.

If any of our *Post-Graduates* have not as yet subscribed for the RECORD,—take due notice. This is the last copy sent to you as a *Specimen Copy*.

There are at least *four thousand* pastors of the Lutheran Church in this country who, using the English

language constantly, cannot afford to be without the RECORD. In future numbers of the RECORD special attention will be given to notices of select books, and there will also be a Department for *Questions and Answers.*

In answer to several inquiries we announce that the *Syllabus* of Prof. Weidner's lectures on Dogmatics will appear regularly in the RECORD, as space permits, in consecutive paging of its own. This Syllabus will cover in time the whole field of Dogmatics, and is only the analysis of the discussion, dictated in class, before the topic is treated. The first part covers the doctrine of God and follows the System of Luthardt's *Kompendium*, in its general arrangement, but is a complete treatment of the subject,—the first five sections of Luthardt covering fourteen pages in his *Kompendium*, while the *Outline* simply of the discussion, in the Syllabus, will cover twenty-three pages.

By a special arrangement with a large publishing house, the Seminary Library will receive a certain percentage on all books sold through the Seminary. The buyer will receive the best obtainable discount (usually 25 per cent.), and still aid the Seminary. All orders of books (but no money, for the publisher will send his bill to you direct) should be addressed,

Prof. R. F. Weidner,
1311 Sheffield Ave., Chicago, Ill.

LIBRARY.

Additions to the library, whether by the donation of books, or the contribution of money to purchase them, will be thankfully received. As the plan and method of study pursued in this Seminary requires a great deal of research on the part of the students, a large library will be absolutely necessary, and one that contains the best modern works of theology in all departments. We need a special fund of $5000 for the purchase of the best modern works in German and English. Among the benefactors during the past year we would especially men-

tion the following donors: Rev. B. Sadtler, D. D., Rev. M. J. Stirewalt, D. D., Rev. I. Hursh, Rev. G. A. Wenzel, D. D., Rev. G. W. Critchlow, Rev. W. A. Sadtler, Ph. D., Rev. G. C. Berkemeier and Mr. Luther P. Keller.

The library is open on every day except Sunday, from 1 to 2, 5 to 6, and 7 to 9. Four assistant librarians are working in the library, and the accession, card, and index catalogues are being prepared under the direction of Dr. Weidner.

A commodious reading room has been fixed up in the basement, where all the leading magazines, reviews, and church papers are on file. Several hundred reference books are also on the open shelves.

TO OUR FRIENDS.

We wish to thank the many kind friends who by their gracious gifts have enabled the Board of Directors to carry on their work. All of the Professors who have come in contact with you wish to thank you for your kind reception of them, and the encouragement you have given them. We need your sympathy, your prayers, and the offerings of all those who are interested in the development of our great Western field.

You are aware that adequate endowments for our Lutheran schools are not the rule, but the exception. We are a Church of the people and most of our people have but limited means. Our strength lies not with the few who can contribute thousands of dollars, but with the thousands who can give only a few dollars yearly. There can be no doubt about the readiness of our people to respond if a worthy cause can be brought home to their hearts in such a way as to awaken their interest.

THE SEMINARY AID SOCIETY.

The blessings which have thus far marked the development of our Seminary have been such as to awaken great hopes for its future, and we are constrained to believe that in bringing the cause of this Seminary to your attention we are only asking you to consider and aid a manifest work of God.

We have no endowment, and as our necessary expenses are over $10,000 yearly, we can only trust in the Lord for help, for He can raise up friends for us, and cause His people to bring their free-will offerings for this great work of building up the Church of God among our scattered people.

Will you not be willing to take a personal interest in our work, and be ONE of

100 persons to contribute $100 a year, or ONE of
200 persons to contribute $50 a year, or ONE of
400 persons to contribute $25 a year, or ONE of
1000 persons to contribute $10 a year, or ONE of
2000 persons to contribute $5 a year?

May we not count on you as an active friend of the Seminary and a co-worker with those who are now trying to bear the burden of its support? We do not ask you to rob yourself, but invite you to avail yourself of the privilege of honoring your Lord with your substance, that by His blessing the Church you love may be able to multiply her power of bearing the Gospel to her children scattered abroad throughout the Great West.

Contributions may be sent through your pastor, or directly to—

Prof. R. F. Weidner, President,
1311 Sheffield Ave., Chicago, Ill.,

or to—

Rev. H. W. Roth, D. D., Treasurer,
Corner of North Hoyne and LeMoyne Aves.,
Station F, Chicago, Ill.

FORM OF BEQUEST.

The hope is entertained that many will be disposed to make bequests for the furtherance of the objects of this Seminary. A form is herewith given:—

I herewith give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of —— (or that certain parcel and tract of Land, etc.,) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

CHICAGO SEMINARY ITEMS.

CALENDAR.

1895.

Oct. 3.—*Thursday*, 10 A. M. Fall Term begins.
Dec. 18.—*Wednesday*, 9 A. M. Preliminary Examinations begin.
Dec. 20.—*Friday*, 5 P. M. Fall Term ends.

CHRISTMAS HOLIDAY.

1896.

Jan. 3.—*Thursday*, 9 A. M. Spring Term begins.
Jan. 6.—*Monday*, 5 P. M. Preliminary Examinations end.
April 20.—*Monday*, 9 A. M. Final Examinations begin.
April 27.—*Monday*, 5 P. M. Final Examinations end.
April 28.—*Tuesday*, 10 A. M. Oral Examinations by the Directors.
April 29.—*Wednesday*, 10 A. M. Board of Directors meets.
April 29.—*Wednesday*, 8 P. M. Annual Address.

SUMMER VACATION.

Sept. 30.—*Wednesday*, 10 A. M. Board of Directors meets.
Oct. 1.—*Thursday*, 10 A. M. Fall Term begins.
Oct. 1.—*Thursday*, 2 P. M. Matriculation Examinations begin.
Oct. 1.—*Thursday*, 2 P. M. Final Examinations begin.
Dec. 18.—*Friday*, 9 A. M. Preliminary Examinations begin.
Dec. 23.—*Wednesday*, 5 P. M. Fall Term ends.

CHRISTMAS HOLIDAYS.

1897.

Jan. 5.—*Tuesday*, 9 A. M. Spring Term begins.
Jan. 5.—*Tuesday*, 2 P. M. Preliminary Examinations begin.
Jan. 6.—*Wednesday*, 5 P. M. Preliminary Examinations end.
April 28.—*Wednesday*, 8 P. M. Annual Address.

FORMER STUDENTS.

Of those who have studied in our Seminary there are now twenty-seven in the active ministry. During the last year the following were ordained:

Rev. J. J. Dalbo, Palestine, Neb.
Rev. W. Evans, Chicago, Ill.
Rev. A. Matthias, Glidden, Ia.
Rev. G. Mack, B. D., Nursery, Ia.
Rev. W. Staehling, Rosendale, Wis.
Rev. A. J. Tarpgaard, Cleveland, O.
Rev. H. A. W. Yung, Chicago, Ill.

Since the appearance of the last Catalogue the degree of B. D. has been conferred by this Institution upon

Rev. Joseph Allen Leas, Red Wing, Minn.
Rev. Gustav Mack, Nursery, Ia.

CATALOGUE OF STUDENTS.

FIFTH YEAR, 1895-96.

Regular Students.

Candidates for Graduation with the Degree of B. D.

HERTEL, REV. ARTHUR F., A. M. - - Bunker Hill, Ill.
KOLSTE, REV. THORMOND SEVERIN, - - Benton, Iowa.
SILJAN, OLE GABRIEL UELAND, - - Madison Minn.
SOLBERG, CHARLES ORRIN, - - - - - Beloit, Wis.
WHITMAN, ISAIAH, - - - - - - St. Peter, Minn.

Candidates for Graduation.

KUHLMANN, ERNEST JOHN EMIL, - Hanover, Germany.
RUMBARGER, JOHN JULIUS STIREWELL, - Farmersville, Ohio.

AARRESTAD, REV. TORLEIF, - - - - Morris, Ill.
Takes 6, 11, 12, 13, 15.
ALKE, FREDERICK, - - - - - - - Chicago, Ill.
Takes 4, 6.
ANDRESEN, REV. OLE, - - - - - - Madison, Ill.
Takes 6, 7, 11, 12, 13, 14, 20.
ARNDT, JAMES ALLEN, - - - - - Arnt, N. C.
Takes 1, 2, 4, 5, 6.
BARRON, ANDREW CORNELIUS, - - - Stoughton, Wis.
Takes 1, 2, 3, 4, 5, 6.
BEISTEL, FRANKLIN SMITH, - - Pleasant Unity, Pa.
Takes 1, 2, 3, 4, 5, 6.
BENZE, ALBERT LOUIS,* - - - - - Erie, Pa.
Takes 2, 3, 4.
BENZE, CHARLES THEODORE, - - - - - Erie, Pa.
Grad. 2. *Takes* 1, 3, 4, 5, 6, 8, 9, 20.
BLOCH, ISAAC WOLF,* - - - - - St. Louis, Mo.
Takes 4, 6, 12.
BOULTON, MERRELL ELLWOOD,* - - - Goshen, Ind.
Grad. 4. *Takes* 1, 2, 6.
BUGGE, JOHN PETERSEN, - - - Romsdalen, Norway.
Grad. 1, 5, 6, 10, 11, 12, 16, 17. *Takes* 4, 7, 13, 14, 15, 20.
CLEMENS, JOHN JONNSON, - - - - Chicago, Ill.
Grad. 1, 2, 3, 4, 5, 6, 10, 11, 12 13. *Takes* 7, 8, 9, 14, 15.
CRILE, AUSTIN DANIEL,* - - - - - Baltic, Ohio.
Grad. 1, 4, 5, 6. *Takes* 2, 11, 12, 13, 15.
DOERMANN, REV. M. P. - - - - - Chicago, Ill.
Takes 7, 15.
EASTVOLD, REV. CARL JOHN, - - - Homedahl, Minn.
Takes 1, 6, 11, 12, 13.
EITTREIM, KNUTE OLSON,* - - - - Chicago, Ill.
Takes 4, 6.
EVANS, REV. WILLIAM,* - - - - - Chicago, Ill
Grad. 1, 4, 5, 6, 7, 10, 11, 12, 16. *Takes* 2, 3, 13, 14, 15, 20.

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* Preparing for Matriculation Examination.

FRISHKORN, JOHN ADAM, - - - Burgettstown, Pa.
Takes 1, 2, 3, 4, 5, 6.

FROBERG, JOHN, - - - - - - - Chicago, Ill.
Takes 6, 11, 12, 13, 15, 17.

HAECKER, EDWARD, - - - - Iowa City, Iowa.
Grad. 4. *Takes* 1, 2, 5, 6.

HALL, WILLIAM, - - - - - Sheet Harbor, N. S.
Grad. 4. *Takes* 1, 2, 3, 5, 6, 7, 14, 15, 20.

HANSEN, ERIK,* - - - - - Assens, Denmark.
Takes 2, 4, 5, 6.

HILLEBOE, HANS, A. M., - - - - Willmar, Minn.
Takes 5, 6, 7, 8, 11, 12, 13, 17.

HOEFER, BENJAMIN FRANKLIN,* - - - Dayton, Ohio.
Grad. 1, 2, 3, 4, 5, 6, 7, 10, 11, 12, 16. *Takes* 8, 14, 20.

HOGSHEAD, LUTHER, - - - - - Arbor Hill, Va.
Grad. 5, 6, 12, 13. *Takes* 1, 2, 3, 4, 7, 11, 14 17.

HOLL, WILLIAM FREDERICK,* - - - Boston, Mass.
Takes 4, 6.

JENSEN, FRANK EDWARD,* - - - - Chicago, Ill.
Grad. 1, 2. 4, 5 6, 7, 11, 14. *Takes* 8, 12, 13.

JOHNSON, EDWARD, - - - - - Addison, Iowa.
Takes 1 5, 6, 11, 12, 13.

KABELE, GEORGE PHILIP,* - - - Plattsville, Wis.
Grad. 1, 4. *Takes* 2, 5, 6.

LANG, NELS NELSON, - - - - Oestofle, Denmark.
Takes 1, 2 3. 4, 5, 6.

LUZ, NATHANIEL SIGMUND, - - - Dubuque, Iowa.
Takes 1, 2 4, 5, 6.

MENGERS, VIGGO JULIUS A. C.,* - Fredericia, Denmark.
Grad. 2, 3, 4, 5, 6. *Takes* 1, 8, 9, 11, 12, 13.

MILLER, CALVIN LUTHER, - - - - Eli, N. C.
Takes 1, 2, 3, 4, 5, 6.

OLSEN, OLE T., - - - - - - Yorkville, Ill.
Takes 6, 11, 12, 13, 14, 15.

OSTROM, ALFRED, - - - - - Lockport, Ill.
Takes 1, 2, 3, 4, 5, 6.

PEARCH, LORAN, - - - - - Sherodsville, Ohio.
Takes 1, 2, 3, 4, 5, 6.

ROCHE, CHRISTIAN, - - - - Granite Falls, Minn.
Grad. 1, 2, 4, 5, 12. *Takes* 3, 6, 10, 11, 13, 15, 20.

SHUEY, JOHN WILLIAM, - - - - - Swoope, Va.
Takes 1, 2, 3, 4, 5, 6.

SOLOMONSON, CARL, - - - - - Kimbrae, Minn.
Grad. 1, 2, 3. 4. 5. *Takes* 6, 8, 9, 17.

STOKKE, KNUD SORENSEN, - - - Faribault, Minn.
Takes 5, 6. 7, 11, 12, 13, 20.

TRABERT, EARNEST ANTON, - - - Wilkesbarre, Pa.
Takes 1, 2, 3, 4, 5, 6.

WARSTLER, CHARLES LEE,* - - - - Canton, Ohio.
Takes 4.

WESWIG, CARL MARCUS, - - - - Milwaukee, Wis.
Takes 1, 2, 3, 4, 5, 6.

WILKE, OTTO JOHN, - - - - - Madison, Wis.
Takes 1, 7, 8, 11, 12, 14 15, 20.

WOLD, OSCAR RUDOLPH,* - - - Twin Valley, Minn.
Grad. 4. *Takes* 1, 2, 3, 5, 6.

* Preparing for Matriculation Examination.

YUNG, REV. HERMAN AMBROSE, - - - Chicago, Ill.
Grad. 1, 2, 3, 4, 5, 6, 7, 10, 11, 12, 13, 14, 16. *Takes* 15, 20.
ZUNDEL, JOHN ALLEN, - - - - Greensburg, Pa.
Takes 1, 2, 3, 4, 5, 6.

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*Post-Graduates.**

ANDA, REV. A. C., - - - - - Tacoma, Wash.
Takes 2, 3.
ARLEN, REV. EDWARD, - - - - Rockwell, Iowa.
Takes 1, 3
AURAND, REV. C. M., - - - - - Berwick, Pa.
Takes 1, 5, 9, 10, 11, 14, 16, 23.
BAILEY, REV. E. R., - - - - - Attica, Ohio.
Takes 1, 3
BAINES-GRIFFITH, REV. D., - - Kansas City, Kan.
Takes 1, 2, 3, 6.
BALLENTINE, REV. S. C., - - - White Rock, S. C.
Takes 3, 12, 18.
BERGIN, REV. ALFRED, B. D., - - - Warren, Minn.
Takes 2. 3, 5, 6, 11, 14. 21 22.
BIERMAN, REV. G. F., Ph. D., - - - Halifax, Pa.
Takes 1, 2, 3 6, 12, 14, 18, 21, 23.
BOORD, REV. J. A., - - - - - Donegal, Pa.
Takes 1, 2. 3, 4, 9, 14.
BORN, REV. J., - - - - - - Stony Ridge, Ohio.
Takes 1.
BREIDABLICK, REV. J. J., - - - - - Chicago, Ill.
Takes 19, 20.
CONRAD, REV. C. N., - - - - Rochester, N. Y.
Takes 19, 20
DALE, REV. W. H., - - - - Williamstown, Pa.
Takes 1, 6 22.
DRESSLER, REV. W. G., - - - - Greenville, Pa.
Takes 1, 14
EBERT, REV. D. P., - - - New Washingtoe, Ohio.
Takes 1, 2. 3.
EGGEN, REV. J., - - - - - - Madison, Wis.
Takes 3, 6.
FJELSTAD, REV. H. O., - - - Granite Falls, Minn.
Takes 1, 5, 6. 14.
FOCHT, REV. J. B., - - - - Lafayette Hill, Pa.
Takes 1, 12, 14, 20, 21.
FREED, REV. C. A., - - - - Summerdean, Va.
Takes 2, 3, 5.
GALLADAY, REV. R. E., - - - - - Baltimore, Md.
Grad. 1. *Takes* 6, 9, 12, 14, 18, 19, 22.
GEBERT, REV. GEORGE, - - - - Tamaqua, Pa.
Grad. 1. *Takes* 2, 3, 12, 17.
GEBHART, REV. H. K., - - - - - Fargo, N. D.
Takes 3, 14, 18.

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* Non-resident pastors pursuing systematic theological studies after ordination. During the year *one hundred and twelve* pastors have pursued these studies, but we have here enrolled those only who have made report of work done, and who are doing genuine work. The numbers refer to the post-graduate courses as given in this number of the RECORD.

GJEVRE, REV. A. H., - - - - - Fertile, Minn.
Takes 1, 4.
GRABAN, REV. H. R., - - - - Brockport, N. Y.
Takes 1, 2, 3.
HALLMAN, REV. S. T., - - - - Prosperity, S. C.
Takes 1.
HETLAND, REV. JOHN, - - - - - Chicago, Ill.
Takes 1, 2, 6, 9, 12, 14, 18, 22.
HEILMAN, REV. U. P., - - - - - - Athol, Pa.
Takes 6, 14.
HEIN, REV. PAUL F., - - - - South Chicago, Ill.
Takes 1, 3, 7, 9, 10, 15, 19, 23.
HERSHBERGER, C. E., - - - - - Kincaid, Tenn.
Takes 6, 7, 10, 11, 14, 17. (*Regular Course.*)
HUFFARD, REV. J. A., - - - - - Pulaski, Va.
Takes 2, 6, 9, 10, 14.
JOHNSON, REV. B. B., - - - - Minneota, Minn.
Takes 2, 3, 9, 21.
KEEVER, REV. EDWIN F., - - - - Boston, Mass.
Takes 17, 20.
KELLER, REV. S. L., - - - - Morrisburg, Ont., Can.
Takes 1, 6.
KIBLER, REV. W. M., - - - - Youngstown, Ohio.
Grad. 1. *Takes* 6, 10, 14, 18, 19, 21, 22.
KLINGENSMITH, REV. F. W., - - - - Utica, N. Y.
Takes 2.
KRAUSS, REV. ELMER F., - - - - Leechburg, Pa.
Takes 1, 3, 6, 11, 14, 16, 20.
KUDER, REV. J. H., - - - - - Lehighton, Pa.
Takes 1, 6, 12, 14.
KULITZ, REV. OTTO, - - - - - Hedeke, Ohio.
Takes 1, 6, 10.
LAURY, REV. P. A., - - - - - - Marietta, Pa.
Grad. 1, 6. *Takes* 2, 7, 8, 12, 16, 21.
LEAS, REV. J. A., B. D., - - - - Red Wing, Minn.
Takes 7, 10.
MACK, REV. GUSTAV, B. D., - - - - Nursery, Ill.
Takes 2, 3.
MARKLEY, REV. A. B., - - - - - Warren, Pa.
Takes 1.
MARTENS, REV. HERBERT, - - Middle Branch, Ohio.
Takes 1.
MCDANIEL, REV. R. E., Ph. D., - - Springdale, Pa.
Takes 1. 9, 12, 21, 22, 24.
MILLER, REV. C. ARMAND, - - - New York, N. Y.
Takes 1, 2.
MITTERMAIER, REV. J., - - - - - Ixionia, Wis.
Takes 1, 21, 22
MURPHY, REV. J. L., - - - - - Rock Island, Ill.
Takes 1, 3, 18.
NEUBAUER, REV. F. W., - - - - Granton, Neb.
Takes 1, 6, 10, 12, 15, 19, 20.
OBERLY, REV. FRANK C., - - - - - Decatur, Ill.
Takes 1, 3, 6.
OLANDER, REV. J. T. O., - - - - Wausau, Wis.
Takes 2, 3, 12, 21.
PARK, REV. J. C. N., - - - - Beaver Falls, Pa.
Takes 2, 3.

PEDERSEN, REV. J., - - - - - Homer, Neb.
Grad. 1, 3, 7. *Takes* 2, 10, 11, 19.
PETER, REV. MARTIN L., - - - - - La Paz, Ind.
Takes 1, 19.
PROTTENGEIER, REV. C. G., - - - - - Peoria, Ill.
Takes 1, 2, 3.
REBER, REV. O., - - - - - Middle Point, Ohio.
Takes 1.
REHRIG, REV. W. M., Ph. D., - - - Greenville, Pa.
Grad. 1, 5, 6, 21, 22. *Takes* 14, 18, 19, 20, 24.
REICHERT, REV. A. J., - - - - Doylestown, Ohio.
Takes 1, 3, 14.
RENIUS, REV. C. S., - - - - - - Erie, Pa.
Takes 1, 3, 5, 6, 9, 12, 17, 23.
RUDOLPH, REV. JOHN C., - - - - Hanover, Kan.
Takes 1, 3, 7.
RUPP, REV. J. C. F., - - - - - Scottdale, Pa.
Takes 1, 2, 3.
SCHACHT, REV. J. C., - - - - - - Marion, Ind.
Grad. 1. *Takes* 3, 6.
SCHEFFER, REV. N., - - - - - Greenville, Pa.
Takes 1, 14.
SCHMUCKER, REV. G. M., - - - - Canton, Ohio.
Takes 1, 3, 9, 12, 14, 17, 18, 22.
SCHROEDER, REV. G. E., - - - - Oelwein, Iowa.
Takes 1, 2, 5.
SCHROEDER, REV. W., - - - Logansville, Wis.
Takes 1
SCHULZ, REV. E., - - - - - - Celina, Ohio.
Takes 1, 6, 10.
SEAMAN, REV. G. S., - - - - - Adamsburg, Pa.
Takes 1, 2, 3, 6.
SHEALY, REV. H. F., - - - - - Staunton, Va.
Grad. 1, 6. *Takes* 3, 12, 14.
SHEATSLEY, REV. J., - - - - - Delaware, Ohio.
Grad. 1, 6, 12, 15. *Takes* 3, 19, 20, 21.
SIGURDSON, REV. J. A., - - - - - Akra, N. Dak.
Takes 2, 3, 9, 21.
SMITH, REV. R. MORRIS, - - - - - Baden, Pa.
Takes 1, 5, 7, 8, 9, 10, 12, 14, 17, 20, 22.
STOUGH, REV. W. L., - - - - Philadelphia, Pa.
Takes 1, 6 9, 12, 18, 20, 21, 22.
TRAUTMAN, REV. G. F., - - - - Greenville, Pa.
Takes 1, 14.
TAPPERT, REV. GUSTAV, - - - New York, N. Y.
Takes 3, 6, 15.
TIMM, REV. J. A., - - - - - Lyons, N. Y
Takes 1, 6.
TREXLER, REV. H. A., - - - - Rural Hall, N. C.
Takes 1, 6, 9, 14, 17, 18, 19.
WAGNER, REV. J. C., - - - - - - Oxford, Pa.
Takes 3, 6, 12.
WATERS, REV. M. S., - - - - - Newark, N. J.
Takes 1, 6.
WEISKOTTEN, REV. S. G., - - - - Brooklyn, N. Y.
Takes 1, 18.
WETZLER, REV. J. N., Ph. D., - - - Sunbury, Pa.
Takes 1, 2.

ZIEGLER, REV. J. A. M., Ph. D., - - Louisville, Ky.
Takes 1, 3, 6.

SUMMARY:

Regular Students, - - - - - - -	54
Post-Graduates, - - - - - - - -	81
Total, - - - - - - - -	135

Lutheran Synods represented:

Regular Students, - - -	18 Synods.
Post-Graduates, - -	10 additional Synods.
Total, - - - -	28 Synods.

General Council, - - - -	8 Synods (all.)
United Synod, South - - -	6 "
Independent Synods, - - -	10 "
General Synod, - - - -	3 "
Synodical Conference, - - -	1 Synod.

I. Regular Courses Offered for Resident Students

First Year.

1.	Theological Encyclopædia - - -	3	hours weekly.
2.	New Testament Greek, Junior Course	3	" "
3.	Old Testament Hebrew, Junior Course	4	" "
4.	Biblical Introduction - - -	3	" "
5.	Church History - - - - -	5	" "

Second Year.

6.	English Bible Exegesis - - -	5	hours weekly.
7.	Catechetics, Evangelistics, Diaconics -	3	" "
8.	Greek Exegesis and Textual Criticism	3	" "
9.	Hebrew Exegesis - - - -	3	" "
10.	Moral Philosophy and Christian Ethics	3	" "

Third Year.

11.	Biblical Theology - - - - -	3	hours weekly.
12.	Dogmatics - - - - - - -	5	" "
13.	Symbolics and History of Dogmas -	3	" "
14.	Homiletics - - - - - - -	4	" "
15.	Pastoral Theology, Liturgics and Church Polity - - - - - - -	3	" "

Fourth Year.

16.	Apologetics - - - - -	3	hours weekly.
17.	History of Philosophy and One System	3	" "
18.	Hebrew Exegesis (Seminar) - - -	3	" "
19.	Greek Exegesis (Seminar) - -	3	" "
20.	Theological Literature - - - -	3	" "

The first *fifteen* courses *are required for graduation.* After graduation in these fifteen courses, graduation in the following five courses leads to the degree of B. D.

II. — Post-Graduate Courses for Non-Resident Pastors.

I. *Exegetical Theology.*

1. Theological Encyclopædia and Hermeneutics.
2. Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. Aramaic, Syriac, and Arabic.
5. Introduction, Higher and Textual Criticism.

II. *Historical Theology.*

6. Church History and Christian Archæology.
7. Special Periods of Church History.
8. Patristics (Greek, Latin, and English).
9. Symbolics and Confessions.
10. History of Dogmas.

III. *Systematic Theology.*

11. Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Dogmatics (Latin).
14. Dogmatics (English).
15. Dogmatics (German and Scandinavian).

IV. *Practical Theology.*

16. Christian Art and Architecture.
17. Catechetics, Evangelistics, and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology.
20. Liturgics and Church Polity.

V. *Philosophy.*

21. History of Philosophy and one System.
22. Psychology and Logic.
23. Comparative Religions.
24. Rational Theism.

FULL OUTLINE OF COURSES.

	Professor.	*Hours.*
1. *Theological Encyclopædia.*		75
Outlines of Encyclopædia	Weidner	10
Hermeneutics	"	15
Introduction to Historical Theology	Frick	10
Introduction to Systematic Theology	"	15
Introduction to Practical Theology	Ohl	10
Introduction to Liturgics	"	15
2. *New Testament Greek* (Junior)		75
N.T. Greek Prose and Vocabulary (John)	Weidner	25
Translation and Exegesis (Mark)	Frick	25
Rapid Reading: Matthew, Luke, Acts	Sadtler	25
3. *Old Testament Hebrew* (Junior)		100
Elementary Hebrew Grammar	Clay	72
Readings in Genesis (Syntax)	"	28
4. *Biblical Introduction.*		75
Special Introduction to O. T.	Clay	25
Special Introduction to N. T.	Frick	25
Biblical Geography	Clay	10
Biblical Archæology	"	15
5. *Church History*		125
Ante-Nicene Period	Gerberding	25
Nicene and Post-Nicene Period	"	25
Mediæval Period	"	25
Reformation Period	"	20
Modern European Church History	"	20
American Church History	"	10
6. *English Bible.*		125
Studies in O. T History	Frick	25
Studies in the Life of Christ (Luke)	"	15
Studies in the Life of St. Paul (Acts)	"	10
Exegesis of the Book of Genesis	Weidner	25
Messianic Prophecies in Chronological Order	"	25
Exegesis of Galatians	"	15
Exegesis of Colossians	"	10
7. *Catechetics, Evangelistics, Diaconics.*		75
The History of Catechetics	Gerberding	5
The Science of Catechetics	"	10
The Art of Catechizing	"	10
The History of Foreign Missions	"	10
The Science of Foreign Missions	"	10
Foreign Mission Seminary	"	5
History of Christian Charity	Ohl	10
The Inner Mission	"	15
8. *Greek Exegesis and Textual Criticism.*		75
Rapid Reading. The Pauline Epistles	Frick	25
Textual Criticism	Weidner	10
Exegesis of Ephesians	"	15
Exegesis of Romans	"	25

9. *Hebrew Exegesis*			75
Rapid Reading. Pentateuch, Psalms	Heiman	25	
Isaiah XL.-LXVI.	"	25	
Exegesis of Hosea	Clay	25	
10 *Moral Philosophy and Christian Ethics*			75
Moral Philosophy	Sadtler	25	
General Christian Ethics	Gerberding	15	
Individual Ethics	"	15	
The Family	"	10	
The State	"	5	
The Church	"	5	
11. *Biblical Theology*			75
Mosaism	Clay	10	
Prophetism	"	10	
Wisdom Literature	"	5	
The Teaching of Jesus	Gerberding	15	
Petrine Teaching	"	10	
Paulinism (three stages)	"	15	
The Teaching of John	"	10	
12. *Dogmatics.*			125
Apologetic Foundation	Weidner	20	
The Doctrine of God	"	25	
The Doctrine of Man	"	10	
Christology	"	15	
Soteriology	"	15	
The Work of the Holy Spirit	"	10	
The Church and Sacraments	"	15	
The Doctrine of the Last Things	"	15	
13. *Symbolics and History of Dogmas*			75
History of Creeds	Weidner	10	
Comparative Symbolics	"	15	
The Lutheran Reformation and its Doctrines	Gerberding	25	
The Doctrines of the Ante-Nicene Church	"	8	
The Doctrine of the Nicene and Post-Nicene Period	"	7	
The Ecclesiology of the Middle Ages	"	5	
The Development of Doctrine After the Reformation	"	5	
14. *Homiletics*			100
Elementary Homiletics. First year	Gerberding	25	
Rhetorical Exercises and Essays	"	25	
History of Preaching	"	10	
Science of Preaching	"	15	
Analysis and Criticism of Sermons	"	25	
15. *Pastoral Theology, Liturgics and Church Polity*			75
The Individual Life of the Pastor	Gerberding	10	
His Work as a Pastor	"	15	

The History and Theory of Liturgics	Ohl	15	
The Ministerial Acts	"	10	
Christian Archæology	"	15	
Ecclesiastical Architecture	"	5	
Church Polity	"	5	
16. *Apologetics*			75
Introduction to Apologetics	Weidner	5	
The Apologetics of the Early Church	"	5	
The Trend of Modern Apologetics	"	5	
The Apologetic Value of Christian Experience	"	5	
The Arguments for the Existence of God	"	5	
Anti-Theistic Theories	"	5	
Deistic Theories	"	5	
Miracles	"	5	
The Bible and Science	"	5	
The Inspiration of the Bible	"	5	
The Higher Criticism of the Old Testament	"	10	
The Alleged Discrepancies of the Bible	"	5	
The Higher Criticism of the New Testament	"	10	
17. *History of Philosophy and One System*			75
Greek Philosophy	Sadtler	15	
Patristic Philosophy	"	5	
Scholastic Philosophy	"	5	
Modern Philosophy (Pre-Kantian)	"	10	
From Kant to Lotze	"	10	
Philosophy outside of Germany	"	5	
One Philosophical System (elective)	"	25	
18. *Hebrew Exegesis.**			75
Rapid Reading. Historical Books	Heiman	25	
Hebrew Prophecy (Seminar)	"	25	
Hebrew Poetry (Seminar)	Clay	25	
19. *Greek Exegesis†*			75
The Pastoral Epistles (Seminar)	Weidner	25	
Exegesis of Hebrews	"	25	
I Corinthians (Seminar)	"	25	
20. *Theological Literature*			75
Writings of the Apostolical Fathers	Roth	6	
Justin Martyr: *Apology*	"	4	
Augustine: *Confessions*	"	8	
Chrysostom: *On the Priesthood*	"	7	
Anselm: *Cur Deus Homo*	"	5	
Luther: *Selections from his Works*	"	20	
: *The Formula of Concord*	"	10	
Liddon: *Some Elements of Religion*	"	7	
Maclear: *Introduction to the Creeds*	"	8	

* One hour weekly of Assyrian, Arabic, Aramaic, or Rabbinical Hebrew may be substituted for one of these hours.

† One hour weekly of the Septuagint may be substituted for one of these hours.

Additional Courses offered:

German, Elementary		75
Advanced		75
Logic	Sadtler	50
Psychology	"	50
Paragraph Writing and Rhetoric	Roth	25
Studies in Practical Rhetoric	"	25
Exercises in English Composition	Frick	25
Advanced English Grammar	Sadtler	25
Practical Liturgies and Sermon-Delivery		25
Voice Building (half-hour drill in classes of ten)		25
Practical Exercises, Reading, etc. (in classes of ten)		25
Elementary Singing		25
Advanced Musical Drill	Ohl	25
History of Church Music	"	10
The Gregorian Chant	"	5
Lutheran Church Music	"	5
Anglican Church Music	"	5

GENERAL INFORMATION.

The aim of this Seminary is to furnish the best equipment attainable, intellectually, morally, and practically, for the ministerial office in the Evangelical Lutheran Church. We call especial attention to the following:

I. Separate Organization of the Subjects of Study.

All the sciences included in theology are logically arranged so as to be comprised in twenty distinct and independent courses.

The whole Seminary Course, for regular graduation without a degree of B. D., covers 1,500 hours, or 500 hours yearly for three years, and 2,000 hours (four years) for the degree of B. D., allowing twenty-five weeks in a year for regular study, excluding two weeks of examinations and all holidays, averaging attendance at twenty recitations and lectures weekly.

II. Each Subject is Completed in One Year.

The *Course* in each of the twenty schools, or departments, is completed in one year, and each *subject* except Greek and Hebrew.

A graduate from another Theological Seminary (not seeking a degree), or a pastor who wishes to take up special studies, without reference to a degree, may thus

enter this Seminary for a single year, and take up any of the courses he may select (five or more), and graduate in each course thus selected.

Regular students who expect to graduate from this Seminary are advised to take up the course in the logical and natural order, as they are arranged by years.

III. A Systematic and Scientific Study of the English Bible.

One course of five hours weekly is devoted each year to the special study of the English Bible. This is separate and distinct from all time devoted to Biblical Introduction and Archæology. In addition to this at the daily Matin and Vesper Services ten minutes are devoted to practical Exegesis.

IV. Advanced Students of Theology have Special Advantages.

1. Students who have studied theology only one or two years in other Seminaries may take up any courses they may select, but cannot become candidates for graduation unless they pass the Examinations in all of the first fifteen Courses.

2. Graduates from other Theological Seminaries whether ordained or unordained, including Pastors who have been in the active ministry for a number of years, may become candidates for the degree of B. D., in one year, under the following conditions:

(1) They must be regular graduates of a College and a Theological Seminary, including a knowledge of Latin, German, Greek and Hebrew.

(2) They must be in residence at least five whole months of the Seminary year.

(3) They must pass satisfactory examinations in five required courses (including Hebrew, Greek, Dogmatics, Philosophy) and in one elective.

V. Pastors wishing to take up Special Studies have Special Advantages.

Many Lutheran pastors are anxious to pursue some theological study in our Seminary but cannot permanently give up their congregations. Some of them can get leave of absence for a month or more, and if they are not seeking a degree, are permitted to take up any

courses they may select while at the Institution. We may call this one branch of the Theological Seminary Extension System. This plan of study will become popular among our younger clergy, as soon as its advantages are fully known.

VI. Post-Graduate Courses for Resident Students and Pastors.

Beginning with October, 1896, Post-Graduate work in Apologetics, Philosophy, Hebrew and Greek Exegesis, Dogmatics, and *ten elective Courses* will be yearly offered. If satisfactory Examinations are passed this leads to the degree of B. D. in one year.

VII. Post-Graduate Courses for Non-Resident Pastors.

The twenty-four courses as announced on page 00 of this RECORD are open to all pastors of the Evangelical Lutheran Church. The work is carried on by correspondence, and residence is not required. Graduation in eight of these Courses leads to the degree of Sacræ Theologiæ Baccalaureus (S. T. B. = B. D.)

The Seminary offers this Post-Graduate instruction by correspondence, without any cost to the pastor, save his postage and the cost of his books, and believes it is doing a work for the Church in this way, that will leave its impress for good, second only to that which it aims to accomplish by its regular instruction in the lecture hall.

Pastors can begin their studies at any time, and the work in this department is largely carried on during the five summer months.

VIII. The Instruction given by this Seminary continues all the time.

This is true not only of Post-Graduate work, but also of the work done by regular students. Under the guidance of the President they can devote as much of their time to their studies during the five Summer months as they may desire. If a student at his entrance offers the Greek of the Gospels and Acts, he will take a higher standing, and gain 25 hours (one hour weekly). If during the Summer following his first year he reads the whole of the Greek Testament, and offers it at the Pass Examination held in October, it will also count for 25

hours, so that he can devote his whole work in Greek to Exegesis proper, thus completing in two years the three Courses in Greek. Advanced standing can thus be obtained in all the Courses. Full information will be given by the President to each applicant.

THE STANDARD OF ADMISSION.

1. As a rule, none but College graduates will be admitted as students. Exceptions can only be made in cases where the student is advanced in years, and whose maturity of character, and practical experience in teaching and church work, in part compensate for the lack of mere technical education.

2. Although the Seminary does not open before the first Thursday in October, applications for entrance should be sent at least two weeks previous, and if possible, by the first of May of each year. An early application would enable the Faculty to give such practical advice to the student as would greatly benefit him in the pursuit of his studies. All such applications should be sent to Prof. R. F. Weidner, 1311 Sheffield Avenue, Lake View, Chicago.

3. Applicants must furnish satisfactory testimonials to the Faculty as to their Christian character and practical ability, and all applicants for the regular course must furnish recommendations from pastors of the same synod to which the student belongs. Applicants from Institutions of the Lutheran Church must also furnish a recommendation from the Faculty of the institution where they have previously studied.

MATRICULATION STATUTES.

1. All students will be required to pass the *Matriculation Examination* at their admission into the Seminary, or, if they should fail in some subjects, as soon after their entrance as possible. Latin, Greek, and German may be offered at the end of the first, second or third years.

2. College graduates, having studied Latin, Greek, and German, are admitted without further examination, their Diploma being accepted in lieu of the Matriculation Examination.

3. Under no circumstances whatsoever will any student be graduated from this Seminary before he has passed the *Matriculation Examination* in all the stated subjects, including Latin, Greek, and German.

4. Before this *Matriculation Examination* is passed, students are not permitted to take up at one time more than four regular courses in the Seminary.

EXPENSES.

No charge is made for tuition and room rent, but a contingent fee of $15, about fifty cents weekly, is charged for incidental expenses. Good boarding can be obtained at $2 a week, the students having formed a co-operative club, renting their own house, and engaging their own cook and caterer, and dividing the expense. Books and stationery will cost about $25 to $40 each year, according to the studies pursued.

A student can, with economy, meet all his necessary expenses, board, washing, and books included, with $150.

SEMINARY YEAR AND VACATION.

There is really but one session, which begins on the first Thursday of October, and closes with public exercises in one of the Lutheran churches of the city, about the first of May. No public recitations or lectures, however, are held during ten days at Christmas, and during three days at Easter, the students then being expected to prepare for their examinations. It is of the utmost importance that students be present on the opening day of the session. Introductory lectures are delivered on that day by the professors, and the course in each of the schools begins immediately.

CITY MISSIONARY WORK.

Chicago is one of the greatest missionary centers of the Lutheran Church in the world. Students of various nationalities will find opportunity to do missionary work among their own people.

This Seminary, in the providence of God, hopes to aid in solving the great problem of our Church in providing for the carrying on of the work of home and inner

missions here in the city of Chicago. There is no Lutheran Seminary in the world where students can receive a more practical training in direct experimental Christian work.

The great needs of missionary work in Chicago also providentially gives the Chicago Lutheran Theological Seminary an opportunity which is not possessed by any other Lutheran Seminary, of solving the most difficult problem that meets us in the question of ministerial education,—"How to assist young men, having no means of their own, in preparing for the ministry."

The solution is this:—

1. Every student who needs help must earn his own way, as every worthy man is willing to do.

2. He does this by engaging in practical Church work, under direction of the Faculty, for which he is entitled to a fair remuneration.

3. In order to make this plan as effective and far-reaching as possible, such remuneration for missionary work or Church work done shall not exceed $100 yearly.

In the hope of attaining this ideal, the Seminary authorities have adopted the following—

REGULATIONS GOVERNING FELLOWSHIPS, SCHOLARSHIPS, EXHIBITIONS, AND CLERKSHIPS.

1. A fellowship may be assigned to any college graduate of fine scholarship, who may be appointed by the Faculty to prepare undergraduates for the Matriculation Examination in advanced English, Latin, Greek, and German.

Such fellowships shall be appointed from year to year, with an annual value of from $50 to $100, not to exceed the latter sum.

2. The Faculty may offer each year such scholarships, exhibitions, and clerkships as may be provided for by the respective donors to these special objects.

3. *Scholarships*, of the annual value of $100, can only be awarded after a competitive examination in some special course, and are open to all candidates. *All those holding scholarships must obligate themselves to engage in mission work in Chicago, under the direction of the Faculty.*

A successful candidate not in need of pecuniary assistance, and not having the inclination or time to engage in missionary work while pursuing his studies, may relinquish the whole or part of his emoluments, while retaining the status of a scholar, and the money so relinquished will be devoted to other scholarships or exhibitions.

4. Scholarships, exhibitions, or clerkships, awarded to students as the result of the competitive Preliminary Examinations at Christmas, avail for the current year; those awarded at the Pass Examinations in May, apply for the ensuing year.

5. *Exhibitions* differ from scholarships in that they are confined to students who produce evidence of their need of assistance, and are usually of less value than scholarships, very seldom exceeding an annual value of $75. They are also awarded after a competitive examination, and may be given to a student whose general averages in his courses in any one year is 90 out of a possible 100, or 95 in at least *two* of five courses.

Students awarded exhibitions must obligate themselves to engage in mission work in Chicago, under the direction of the Faculty.

6. *Clerkships* are offices to which certain duties such as proctor, working in the library, taking care of the buildings, or of the grounds of the Seminary, are attached. They may be assigned to students who need pecuniary assistance, and may also be awarded by competitive examinations, if deemed necessary.

7. The wish of the donors as to fellowships, scholarships, exhibitions, and clerkships, and as to the respective amounts of each, shall sacredly be fulfilled.

8. The funds available for these different purposes are derived from two sources.

I.—INVESTED ENDOWMENTS.

1. The *Charles Sydney Passavant Foundation*, instituted in 1894, by Mrs. Jane Passavant in honor and as a memorial of her husband, consisting of the sum of $5,000, the interest of which is to be used to assist at least three deserving students each year. From this fund there are awarded annually, according to the above

regulations, such fellowships, scholarships, exhibitions, or clerkships, as in the judgment of the Faculty be deemed most desirable.

2. *The Oliver P. Boord Foundation*, instituted in 1894, by Mrs. Johanna P. Boord, in honor and as a memorial of her son, consisting of the sum of $1,000, the interest of which is to be used to assist a deserving student. From this fund there is awarded annually one *exhibition* of the value of $60.

II.—ANNUAL GIFTS.

To carry forward this important work we need not only the prayers but also the offerings of our people. We have such confidence in God and in the blessed fruits resulting from this method of aiding students *to help themselves*, that we feel assured the church will furnish the means to carry on the work.

Every $100 devoted to this object will accomplish a double purpose:

1. It aids a deserving student to support himself, so that he maintains his independence, and—

2. It aids the Lutheran Mission work in Chicago to the same extent.

FELLOWSHIPS.

During the year 1895-'96 there were awarded three fellowships:

1. The *Charles Sydney Passavant Fellowship* of the value of $100 to Charles O. Solberg, for instruction in Latin.

2. The *Henry Jarecki Fellowship* of the value of $100 to Isaiah Whitman, for instruction in Physiography, etc.

3. The *William Leas Fellowship* of the value of $100 to James A. Arnt, for instruction in History, and work in Library.

SCHOLARSHIPS.

During the year there were also awarded three scholarships:

1. The *Henry Jarecki Scholarship* of the value of

$100 to Oscar Wold, for the highest standing in the Matriculation Examination in Logic, and as Assistant Librarian.

2. The *Synod of the Northwest Scholarship* of the value of $100 to John Clemens, for the highest standing in the Pass Examination in Symbolics, and for Missionary work.

3. The *Charles Sydney Passavant Scholarship* of the value of $100 to John P. Bugge, for the highest standing in the Pass Examinations in Theological Encyclopædia, and as Assistant Librarian.

EXHIBITIONS.

During the year there were also awarded two Exhibitions:

1. The *Oliver P. Boord Exhibition* of the value of $60 (increased this year to $100) to Calvin L. Miller, for general scholarship and Missionary work.

2. The *C. A. Smith Exhibition* of the value of $100 to Earnest A. Trabert, for general scholarship and Missionary work.

CLERKSHIPS.

During the year there were also awarded five Clerkships:

1. The *Henry Jarecki Clerkship* of the value of $100 to Andrew C. Barron, for Services rendered.

2. The *John P. Weyerhæuser Clerkship* of the value of $100 to Viggo J. A. Mengers for Services as Assistant Librarian.

3. The *Charles Sydney Passavant Clerkship* of the value of $100 to Frank E. Jensen, for Services as Proctor.

4. The *James K. Mosser Clerkship* of the value of $100 to Edward Haecker, for Services rendered.

5. The *Julius A. Bohn Clerkship* of the value of $100 to John Froberg for Services rendered.

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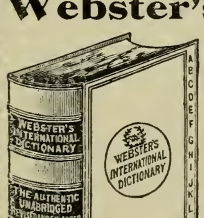

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New England, it is claimed, is the cradle of our free institutions. The Anglo-Saxons were the originators and preservers of our freedom.

All others are lumped as *foreigners* and as dangerous to our country.

We are perfectly willing to give full credit and glory to the grand, heroic Pilgrim Fathers. We would not detract one iota from the record of their devotion and heroism.

But they were not perfect. Neither did they monopolize the piety, patriotism and virtue of their time.

While the Dutch colonists were fining, imprisoning and whipping Lutherans, in New Amsterdam, for being Lutherans, the Puritans were persecuting and banishing Quakers, Baptists and other dissenters in New England. Of their horrible and senseless witch-burning we need not speak.

During this time the Lutheran Swedes along the

Delaware had built what was probably the first Protestant church in America. They were doing vigorous and effective missionary work among the American Indians and translated Luther's Catechism, as the first book ever translated into the language of these native heathen. They made treaties of peace with the Indians and paid them for the land. They thus prepared the way and made possible the well-known work of William Penn.

They never waged an unrighteous war against the Indians, like that against brave King Philip and his tribes. They never persecuted any one for religion's sake and never kept slaves.

Their fellow Lutherans, the noble Salzburgers, built and established the first Orphans' Home in America.

The early German Lutherans also had an important share in the procuring of American Independence. At the time of the Revolution nearly one-half of the population of Pennsylvania was German. The Constitution of 1776 gave to the free-holders among them the rights of citizenship. There were no tories among the Germans. They turned the vote of Pennsylvania for Independence.

It was a Swedish Lutheran who rang old Liberty Bell to announce the adoption of the Declaration of Independence.

The German paper of Christopher Saur was the first to publish that document.

The Germans furnished their full contingent of soldiers for the Army of the Revolution. These were among the bravest and most reliable of the army and often turned the tide of battle against the British. The romantic story of the preacher-patriot Peter Muhlenberg is too well known to need repetition. The sons of the Lutheran Church sat in the Continental Congress. It was to the old St. Michael's German Lutheran church that Congress retired to give thanks to God for the surrender of Cornwallis. It is indeed doubtful what might have been the issue of the Revolution without its German Generals, DeKalb, Steuben, Muhlenberg, and their brave soldiers.

And so again in the war of the Rebellion, what might not the result have been, with the German Generals and the nearly 200,000 German volunteers.

Germans also passed and published the first protest against African slavery, at a meeting in Germantown, Pa., in 1688.

The first Bible ever printed in the present United States was in 1743 and it was in German. The first English Bible was printed forty years later.

In an address at the Ohio Centennial Ex-President Hayes said: "Sixty counties of our state are settled chiefly by German stock. The industry, economy, honesty and contentment of these people are the foundation virtues which have made Ohio so illustrious among the states."

The majority of these Germans are Lutherans. They are still settling states and building cities. It is claimed that one-eighth of the population of the United States today is of German stock.

New England, the home of Puritanism and Unitarianism is today being restocked and rejuvenated by German, Swedish and Finnish Lutherans.

Yet we still hear the wail of the platform orator, the callow reformer and the narrow church-man against these *foreigners*.

A recent annual report of the Congregational church lumps them all into one heap and finds among them only "Rome, Infidelity and Communism."

Bishop Coxe sends out his wail from New York, and even Dr. Strong, in his otherwise excellent books: "Our Country" and "The New Era," makes the same sad blunder.

Said a Chicago judge some time ago: "It will be found that in those states which have the largest naturalized vote, there are more churches, more libraries, more and better schools and more general intelligence, than in purely American states. The poor among the immigrants have more education, are more industrious and more used to continuous hard labor than are the poor among native Americans."

At a recent convention of the United States Conference of Charities and Correction a member said: "Wisconsin has the largest foreign population of any state in the Union. But they furnish no more crime, pauperism or insanity than do the natives."

And so we might multiply statements.

It was the Swedish "foreigners" who, more than all others, voted the saloon out of Kansas. The Norwegians did the same for North Dakota. They also saved that young State from the grasp of the notorious Louisiana lottery.

The late census' figures also show that an actual decrease in the ratio of convicts to population is found in those states into which Germans and Scandinavians have poured the greatest number of inhabitants during the last decade.

Did space permit we might give also extracts from annual reports of penal institutions. In every case which has come to our notice the Lutherans furnish a smaller percentage of criminals than some of those denominations which cry out so loudly against us and consider Lutheran people at home and abroad legitimate material for missionary and proselyting efforts.

Our dear Church has nobly done her part in the making and developing of our country.

She is doing wonders for our country today. She is the strongest bulwark against infidelity, skepticism, rationalism and socialism.

The Anglo-Saxons and Yankees have not done and are not doing all the great and good things that have been done in and for America. Honor to whom honor is due.

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NEGATIVE HIGHER CRITICISM.

A renewed study of the whole subject of Higher Criticism during the last few years has only deepened our conviction that no new light pertaining to the true theological meaning of the Old Testament can come from the new theories, or so-called discoveries, emerging from the fertile minds of our negative Old Testament critics. Their theories have not been established,—in fact they are nothing but mere speculations. A scientific presentation of their marvelously complicated theories, divergent as they are, is to most thoughtful persons, a sufficient answer and a demonstration of their falsity. It is positively refreshing to read some of the works of these critics and to come in contact with such positiveness of assertion and self-confidence in dissecting passages and books, the like of which has never been equaled in the whole realm of literary criticism. In nearly all cases their analysis is subjective and opinionated and rests upon certain preconceived views which have no settled and sure basis.

Possibly the one book which gives the best summary of what these negative Higher Critics hold is Driver's *Introduction to the Literature of the Old Testament.*

For several years this negative school has been making rapid progress, under the skilful management of a syndicate of writers who know how to manipulate the Public Press, but the tide of battle is turning in Germany, in England, and in this country. We need but

refer to the labors of Zahn, Rupprecht, and the writers in the *Beweis des Glaubens* in Germany,—to the works of Cave, Ellicott, Girdlestone, Leathes, Sayce, Douglas, and Watts, in Great Britain,—and to the writings of Bissell and Green of this country.

As an aid to those who wish to examine the latest literature, on the conservative side of this topic, we append a list of some of the best books recently published in English:

BAXTER: *Sanctuary and Sacrifice.* London, 1895.
BISSELL: *The Pentateuch.* New York, 1885.
CAVE: *Inspiration of the Old Testament.* 2d ed. London, 1888.
ELLICOTT: *Christus Comprobator.* London, 1891.
GIRDLESTONE: *The Foundations of the Bible.* London, 1893.
GREEN: *Moses and the Prophets.* New York, 1883.
GREEN: *The Higher Criticism of the Pentateuch.* 1895.
GREEN: *The Unity of the Book of Genesis.* 1895.
LEATHES: *The Law in the Prophets.* London, 1891.
Lex Mosaica: Contains 14 important articles by as many able conservative writers. London, 1894.
LIAS: *Principles of Biblical Criticism.* London, 1893.
SCHMAUK: *The Negative Criticism and the Old Testament.* 1894.

R. F. W.

SOME RECENT BOOKS.

(Under this heading we will notice, from time to time, such new books as we regard of permanent value. We do not obligate ourselves to notice all the books sent for Review).

GILBERT, GEORGE HOLLEY, PH. D., D. D. *The Student's Life of Jesus.* Press of Chicago Theological Seminary (Congregational). Chicago, 1896. Pp. 412. Price $1.50.

Dr. Gilbert, who is Professor of New Testament Literature and Interpretation in the Congregational Theological Seminary at Chicago, has aimed to prepare a text-book especially suitable to theological students, and for those pastors who wish to know what views are held with reference to the many mooted questions which center around the life of Christ. The plan of the book is an excellent one, and his summary of the results of critical research very helpful. The author has a full mastery of his subject, and is familiar with all the recent literature, including even the most recent publications in Germany. For advanced students it is especially valuable. R. F. W.

DOUGLAS, G. C. M., D. D. *Isaiah One and His Book One.* Fleming H. Revell Co., New York and Chicago. Pp. 417. Price $2.50.

This is one of the ablest books that Scotland has produced during the last quarter of a century, and is written by one of the best Hebrew scholars of the age, who was a prominent member of the Old Testament Revisers, 1870–1884. It is written from the conservative standpoint, and Dr. Douglas maintains the unity of the Book of Isaiah and its genuineness. There is no necessity whatever to be alarmed at the vagaries of the modern negative higher critics. We will quote a few sentences from his preface: "In my exposition I have proceeded on the supposition that the whole Book of Isaiah is the composition of a single writer. I am well aware that the current of critical opinion at present runs strongly in the opposite direction....The genuine prophecies of Isaiah are said not to extend beyond chap. 39 at the farthest....A purely subjective criticism, such as is now in vogue, tends continually, and more and more, to throw doubt upon the genuineness of prophecies which not long ago were accepted as geniune by all.... I have not gone into the endless discussions of words and phrases, in which I think our present-day critics have often lost themselves." For those who think that the conclusions of the negative Higher Critics are unanswerable, we would recommend this work, for it is written in a most excellent spirit, by a most competent writer.

R. F. W.

THE SUPERNATURAL REVELATION OF GOD.

In the last RECORD we began the discussion of the Reality of the Supernatural Revelation of God. Stress was laid on the fact that Christianity has this special character that it declares itself the fruit and result of a special revelation. We developed the argument under six points, emphasizing the fact that Supernatural Revelation has its proofs in itself, in its fruits. In a certain sense it needs no proof. As the sun is known by its shining, so revelation is recognized by its own light. If there is a living God, He will act and speak. If there is an actual Revelation, it must be Supernatural.

7. "Revelation springs immediately from itself, and while it gives to the world a new idea of God, it is itself resplendent with evidence. If once the idea of revelation exists in the world by revelation, it must then prove itself by itself" (*Rothe*).

8. The recognition of the reality of revelation depends ultimately upon moral conditions,—a holy love of truth, a personal need of light and life in God, deep moral earnestness.

9. "Where this disposition is wanting, there men reason about, for and against the truth, without understanding it, as a blind man would reason about colors" (*Van Oosterzee*).

II. The Definition of Supernatural Revelation.

1. We must draw a sharp distinction between *natural* and *supernatural* revelation.

2. The tendency of modern theology is to limit the idea of revelation as much as possible to the *inner* life of man, making revelation to consist essentially in a divine "self communication through men inspired of God."

3. They are afraid of laying stress upon the objective personal self-presentation of God which the Bible undoubtedly asserts, for fear of approaching too closely to the sphere of the miraculous.

4. We must draw a clear distinction between the outward *objective* self manifestation of God, and the inward *subjective* illumination of the human intellect.

5. "When God speaks and acts we call it revelation. For as a man in his actions and words reveals his inward being, so also God" (*Auberlen*).

6. Our older theologians are nearer the truth in their definitions than our modern.

7. *Quenstedt*: "Supernatural revelation is that external act of God by which he makes himself known to the human race, through His Word, in order that they may have a saving knowledge of him."

8. *Hollaz*: "Supernatural revelation is twofold, immediate and mediate. The Holy Spirit immediately illuminated the prophets and apostles.... At the present day God reveals himself and his will to the human race through means of the word written by the prophets and apostles."

9. There are different modes of revelation, Heb. 1:1.
   a) Objectively.
   1) The word is the most general form; even the audible voice is spoken of (Deut. 4:12).
   2) The immediate view of God with which Moses was favored (Num. 12:6-8).
   3) By the Angel of Jehovah (Gen. 16:13; 18:20, 26; 22:14; Ex. 3:6; etc.)
   4) By means of angels (Matt. 1:20; etc.)
   5) By means of Urim and Thummim (Num. 27:21; 1 Sam. 28:6).
   6) By means of the Son of God (Heb. 1:1, 2).

b) *Subjectively*, through psychical states in which the reception of revelation may take place.

7) By dreams or visions presented to the minds of the sleeping, (Gen. 28:12; Dan. 2:19; Matt. 2:13).

8) By ecstatic visions of the waking (Dan. 10:5; Acts 10:10, 11).

9) By the immediate illumination of the intellect (2 Pet. 1:21; Gal. 1:11, 12).

III. The Constituent Parts of Revelation.

1. The question of revelation is closely connected with that of miracles and prophecy.

2. God, revelation, miracle, sacred history, illumination, prophecy, are closely related conceptions.

3. The essential parts of revelation as manifested in sacred history are manifestations of God, miracles, and prophecy.

4. The manifestation of God culminates in the Incarnation of the Son of God.

5. Jesus Christ is the centre of Sacred History, "the mystery of godliness; He who was manifested in the flesh." (1 Tim. 3:16).

6. A miracle is an evidence of the indwelling of divine power in history.

7. The conception of sacred history is inseparable from that of miracles.

8. In miracles God reveals Himself in the form of divine action, in external facts, in objective history.

9. Prophecy is an evidence of the indwelling of divine knowledge, and is revelation in the form of word and doctrine.

10. The Bible lays great stress upon the fact that God has made a revelation of saving truth. (Matt. 11:25; 16:17; 1 Cor. 2:10; Eph. 3:3-5; 1 Pet. 1:12).

IV. The Contents of Supernatural Revelation.

1. The contents of revelation is the divine will of salvation as manifested in Christ Jesus.

2. It is not a revelation simply of certain truths and abstract propositions.

3. It is a revelation of God himself, of His own being and will, of His nature and character, of His love, holiness, and righteousness.

4. Its contents especially consists in a revelation of the divine fullness in the person of Christ; of His redemptive work in Christ, as prophet, priest, and king;—"the mystery of Christ." (Eph. 3:3).

V. *Literature:* Luthardt, *Kompendium*, sec. 25; Mulford, *Republic of God, pp.* 85-89; Van Oosterzee, *Christian Dogmatics*, vol. 1, pp. 121-124; Schmid, *Theology of Lutheran Church*, pp. 36, 37; Weidner, *Bibl. Theol. of O. T.*, sec. 58, 66.

SEC. 5. *The Necessity, Possibility and Actuality of Supernatural Revelation.*

I. The Necessity of Supernatural Revelation.

1. We maintain the necessity of revelation on psychological grounds.

1) It is a need of man's intellectual nature.
   a) It is a need of our thinking mind. To find God, He must first reveal Himself.
   b) Reason cannot give an answer to the deepest problems of life.
   c) We need revelation on account of the corrupted condition of our reason.
2) It is a need of man's moral nature.
   a) On account of the corruption of our will, through sin.
   b) We need revelation to give man a firm and well-grounded faith.
   c) To reveal truths which man could not otherwise know, such as the doctrine of the atonement, forgiveness of sin, etc.
   d) We need it to strengthen and raise feeble, sinful man.
   e) To prescribe a rule to regulate his conduct and govern his passions.
   f) The life of man has not its perfect satisfaction in the finite.

2. We maintain the necessity of revelation on historical grounds.
   1) The general history of religions proves the necessity of a special revelation.
      a) All religion rests ultimately upon a primitive revelation, a conviction maintained by Plato, Aristotle and Cicero.
      b) *Cicero:* "Nature has given us but small sparks of knowledge, which we quickly corrupt and extinguish by our immoralities, faults and errors, so that the light of nature nowhere appears in its brightness and purity" (*Tusc.* III., 1, 2).
      c) Man's condition, where the consciousness of God is obscured, both in ante-Christian and modern heathen lands, has sunk to the extreme depth of moral depravity.
   2) The history of philosophical thought proves the necessity of special revelation.
      a) The conflicts of systems and schools.
      b) The utter powerlessness of the best results of philosophy to satisfy the deepest needs of the individual.
   3) Even Christian philosophy is not ashamed to confess "that we might as well try to run without feet, as to know the divine without a revelation from on high" (*Clem. Alex.*).

3. The necessity of revelation cannot be proved to anyone who ignores the power of sin and the necessity of redemption.
   1) *Sartorius:* He only, who self-righteously denies the sinfulness of the natural man, can dispute the necessity of a supernatural revelation.
   2) *Van Oosterzee:* The principle of its denial was

stated centuries ago in the words, "They that are whole have no need of a physician, but they that are sick" (Matt. 9:12).

4. Historical Sketch.
   1) In the Greek Church more stress was laid upon the intellectual necessity of revelation, in the Western Church on the ethical need.
   2) Augustine laid stress upon the necessity of grace and faith for salvation.
   3) Deism and rationalism deny the necessity.
   4) Of the older Deists, some considered the Scriptures a helpful book, others directly attacked them, trying to impugn their divine character and their infallibility.
   5) To the rationalist reason is the sole judge. To him Scripture is like any other book. He does not grant it any authority, and accepts it only when it agrees with his own opinions.

II. The Possibility of a Supernatural Revelation.

1. Pantheism and Materialism both necessarily exclude the supernatural and all possibility of revelation. A God distinct from the course of nature has no existence on these theories.

2. Deism believes in a Supreme Being distinct from the world, but denies all revelation. God made all things so good at first, that the best thing He can do is to let the world alone.

3. The objections raised against the possibility of revelation arise from materialistic, pantheistic, and deistic tendencies.

4. There is no novelty in these objections, Epicurus having already taught "Dei humana non curant."

5. Christian Apologists for centuries have had to resist this denial in various forms.
   1) The possibility of revelation would imply an imperfect creation of the world.
      a) But the point at issue is not an improvement of God's works, but the wants of us poor sinful men.
   2) The absolute and infinite cannot communicate itself to the finite.
   3) God is immutable,—"but such an isolated act of God in time contradicts the idea of his unchangeableness" (*Strauss*).
   4) It degrades and materializes the idea of God.
      a) But, with reference to the last three objections, it is not the inner nature and essence of God that is in any way changed.
      b) We do not insist that we can comprehend the infinite God perfectly (1 Cor. 13:9).
      c) God still remains the infinite, incomprehensible, unchangeable, and spiritual, even while revealing Himself to man.
   5) If we accept the possibility of revelation, then we must also accept the possibility of miracles, but miracle is excluded as unnecessary and absurd.

6) If we accept the possibility of the self-manifestation of God in revelation, then the self-manifestation of God in the incarnate Christ follows.
   a) The last two objections touch the very life of the whole subject at issue.
   b) The question as to revelation is properly the question as to miracle, and to Christianity itself.
7) The possibility of revelation would imply that the human mind is imperfect.
   a) The self-conceit of modern enlightenment denies largely all revelation except by inward mental processes, and relegates all external manifestations of God to the realm of fable.
8) Our intellectual progress shows that everything occurs naturally, and modern scientific thought largely rejects the notion of a revelation as wholly absurd.
9) Granted the possibility of revelation in the abstract, how are we to distinguish between an objective divine communication and a merely subjective operation of our own intellect?
   a) This last is the argument of Kant and Fichte.
   b) According to this, belief in any supernatural revelation is but a piece of self-deception on the part of the undeveloped human consciousness.
   c) Those who hold the last three views decline to accept any religious truth except by a process of rational induction.
   d) They maintain that revelation must be the product of the internal working of a man's own spirit.

6. We maintain that revelation is possible for these reasons:
1) No logical difficulty, from any side, can be brought against the idea of a revelation *per se.* (*Van Oosterzee*).
   a) It is not in conflict with the laws of nature.
   b) Nor with human reason.
   c) Nor with conscience.
2) It is possible so far as God is concerned.
   a) It is metaphysically possible, for God is distinct from and above the world.
   b) It is dynamically possible, for God is the Absolute and the Infinite.
aa) Our very idea of a living personal God implies that He must be able to reveal Himself.
bb) We must deny God himself, if we deny that He can reveal Himself or perform miracles.
   c) It is ethically possible, for God is a personal God.
aa) *Luthardt:* Could He who is the Life be the unmovable; He who is Love be the silent one?

3. It is possible so far as man is concerned.
   a) He has the capacity to receive such a revelation.
   b) It is not in conflict with his intellectual nature, for man is imperfect.

c) Nor with his moral nature, for man is sinful.
d) Man is inclined to expect such a revelation.
e) Man is made for God, and as such, a revelation is possible to him.

III. The Relation of Reason to Revelation.

A. Presentation of Luthardt (*Lecture VII., Fundamental Truths*).

1. Revelation certainly goes *beyond* reason, and cannot but do so.

1) What is the meaning of a revelation which reveals nothing? (*Lessing*).
2) Reason must make a confession of its limits.
3) To comprehend our origin, our life, our destiny, is utterly denied us. (*Goethe*).
4) All knowledge rests ultimately upon the postulate of something believed.
5) The deeper anyone goes in his search after knowledge, the more humble and modest he becomes.
6) Man has ever sought to penetrate this world of mysteries, but revelation alone has given us any information, and faith is the only organ by which we have any knowledge of it.
7) God far surpasses the limits of our natural reason.
8) He who, in matters relating to God, believes nothing but what his own reason can fathom, dwindles the idea of God. (*Leibnitz*).
9) If this applies to God, generally speaking, it does so in a twofold degree to the divine counsels for our redemption (1 Cor. 2:11).

2. Revelation in many things is also *contrary* to our reason.

1) Revelation tells us that we have no merit at all before God,—that we can only live by grace,—this is certainly contrary to our natural reason.
2) It points to salvation in Christ alone, as our Redeemer,—to salvation by faith alone,—and this stands opposed to our natural ideas.
3) The apostle emphatically asserts that to the natural man the Gospel revelation is foolishness (1 Cor. 1:18).
4) There is nothing more paradoxical to the reason than revelation. But the question is, on which side does truth lie?
5) It is only by the deepest submission and humility that receptive minds can enter into the sanctuary of God, while the non-receptive, the self-satisfied and the proud are moved to opposition and enmity (*Julius Mueller*).
6) This very opposition is a proof in favor of revelation, and not against it.
7) The only science (Christianity) which is contrary to general reason and to the nature of man is the only one which has endured throughout all ages (*Pascal*).
8) The opposition of revelation to proud and self-exalting

reason, and the necessity it lays on us of renouncing this reason, is a proof in favor of revelation.

3. Revelation is not merely *beyond* and *contrary* to reason, but in a certain sense also in agreement with reason.
   1) For even in this self-exalting reason there is found a conviction that we are made for God, and an inward consciousness that we are sinners, and in need of mercy.
   2) "Reason is the human preface to divine revelation."
4. Reason is also the organ for the perception of revelation.
   1) As is the relation of the eye, made for the light, to the sun, so is the relation in which reason stands to divine revelation.
   2) But to see the light the eye must be opened.
   3) Moreover, we must be willing to have our reason enlightened.
   4) Things human must be known to be loved; things divine must be loved to be known (*Pascal*).

B. Presentation by Christlieb (Lecture II, *Modern Doubt*)

1. There is no antithesis between faith and knowledge.
   1) For all knowledge is, in the last instance, conditioned by faith, and faith is the preliminary and medium of every act of intelligence.
   2) The usual rationalistic axiom is just the reverse—that everything must first be proved and known before it can be believed.
   3) But every act of knowledge is based upon the belief that we *are*, and that we *think*.
   4) The certainty of our thinking depends simply on an act of belief.
   5) He who believes nothing, knows nothing.

2. Scripture also teaches that there is no antithesis between faith and knowledge.
   1) It recognizes no true knowledge except such as is grounded on belief (John 6:69).
   2) True faith conducts the soul not only to peace and joy, but also to light and truth (John 12:36, 46).
   3) It is not therefore knowledge but unbelief which is opposed to faith.

3. Reason stands in need of the guidance, regulation and assistance of revelation.
   1) "As the law was given to the Jews not to make them righteous, but to convict them of unrighteousness, so in the same way reason was given to our race, not to make us wise, but to convict us of our own ignorance." (*Hamann*).
   2) The act of submission brings with it the reception of light. "For when I am weak, then am I strong." (2 Cor. 12:10).

4. So far, therefore, from faith being unreason, it is in truth the highest form of reason, and the only way to progressive perfection of the intellect.
   1) When reason and revelation diverge from each other,

rationalism would make reason the superior judge, and accept only that which can be logically demonstrated.

2) The true view is to subordinate reason to revelation.

3) "To improve religion by means of reason appears to me just as if I were to try to set the sun by my old wooden clock."

C. Historical Sketch.

1. The Greek Church laid stress on the harmony between reason and revelation, Christianity being regarded as the true philosophy.

2. In the Western Church more stress was laid on their antagonism.

3. Augustine knows of no other religion than positive Christianity, and insists that reason should submit to it.

4. John Scotus Erigena was the first who manifested a leaning towards rationalism, considering the true religion and true philosophy as one and the same thing,—but he did not deny the necessity of a positive revelation coming from without.

5. Abelard also finds a harmony between philosophy and Christianity, in that the truths of reason are confirmed and enlarged by the higher authority of revelation.

1) After man has done his part, divine love assists and grants what cannot be acquired otherwise.

2) He distinguishes between *credere*, *intelligere* and *cognoscere;* through doubt we come to inquiry, through inquiry to truth.

6. To Bernard of Clairvaux the rationalism of Abelard seemed to be in contradiction not only with faith, but also with reason.

7. Anselm asserts that it is first of all necessary to receive by an act of faith the truth of revelation. *Credo ut intelligam, non quæro intelligere ut credam*, is the principle on which he proceeds, and after him this has become the principle of all orthodox Theology.

8. Thomas Aquinas sought to establish for the science of theology a position of superior dignity and importance over the science of philosophy, and endeavored to prove that the doctrines of Christianity, on the one hand, may be apprehended by reason, but, on the other, are above reason. The truths of revelation, however, though going beyond reason, do not contradict it.

9. The proper relation of philosophy to theology lay at the bottom of the contests during the Middle Ages between the Scholastics and the positive theologians.

10. Among the Scholastics themselves the struggle between the Realists and Nominalists had its influence upon theology.

11. The Reformation was strongly opposed to the then dominant philosophy.

12. Luther spoke with special violence against the Aristotelian philosophy, and perverted reason and barren speculation in general.

13. Luther called reason, by which he meant what is often called philosophy, the old woman who makes weather, the mother of vapors.

14. Our Lutheran dogmaticians since Gerhard's time distinguish between the formal and the material principles of reason.

1) The formal principles of reason, as an instrument, no one rejects.
2) Its material principles, as a rule and a judge, no wise man accepts. (*Quenstedt*).

15. We admit the organic or *instrumental* use of reason, in the interpretation and exposition of Scripture, in refuting the arguments of opponents, in discussing the signification and construction of words, figures and modes of speech (*Quen.*).

16. We repudiate the *normal* use of philosophical principles when they are regarded as principles by which supernatural doctrines are to be tested (*Quen.*).

17. Reason is not a leader, but an humble follower of theology. Hagar serves as a handmaid of her mistress, she does not command. When she affects to command she is banished from the sacred home (*Hollaz*).

18. We must distinguish between contrariety and diversity. Philosophy and the principles of reason are not indeed contrary to theology, nor the latter to the former; but there is a very great difference between those things that are divinely revealed in Scripture and those which are known by the light of nature (*Quen.*).

19 We must distinguish between reason in man *before* and *since* the fall. The former, as such, was never opposed to divine revelation; the latter was very frequently thus opposed through the fault of corruption (*Gerh.*).

20. Natural human reason since the fall is:

1) Blind, darkened by the mist of error, exposed to vanity, Rom. 1:21; Eph. 4:17, 18;
2) Unskilled in perceiving divine mysteries and judging concerning them, Matt. 11:27; 1 Cor. 2:14;
3) Opposed to them, Rom. 8:7; 1 Cor. 2:11, 12; 1 Cor. 3:18, 19; 2 Cor. 10:5;
4) And we are commanded to beware of the seduction of reason, Col. 2:8 (*Gerhard*).

21. Mixed articles of faith may, in some measure, be known by the principles of philosophy. But the pure articles of faith can be learned and proved only from Scripture as the appropriate, fundamental, and original source (*Hollaz*).

22. The articles of faith are not contrary to, but merely above reason, since reason before the fall was not yet corrupt and depraved; but after the fall they are not only above but also contrary to corrupt reason (*Gerhard*).

23. We must also make a distinction between the reason of man *unregenerate* and *regenerate*, between reason partially rectified *in this life* and that which is fully rectified *in the life to come* (*Gerhard*).

HENRY JARECKI.

In Posen, a province of Prussia, Henry Jarecki was born about seventy years ago. He was one of ten children; all of whom settled at Erie, Pa., previous to, and in the year 1853, when his parents, Mr. and Mrs. Charles W. Jarecki, with their younger children came to this country, and also made that thriving city their home.

His father was a worker in silver; as his other sons, so also Henry, under the burdensome lot of an apprentice in the old world over a half century ago, upon a meagre allowance and with the closest economy, mastered his trade of machinist, or worker in all kinds of metals.

In 1849 he joined his elder brothers at Erie and began business as a brass founder in a small shop and with one foot-lathe. Fire at the end of ten years left his place in ashes. Undiscouraged he built a new work-shop and started what eventually became the Jarecki Manufacturing Co., of Erie, Pa., whose great buildings cover two city squares; about 1000 workmen are in their employment; their goods, especially those used in the oil business, have a world-wide market; and their vast output involves yearly transactions amounting to dollars by the hundred thousand.

Henry Jarecki was a skilled machinist; he thoroughly understood his trade. He was qualified to do good work, and he did it honestly and faithfully. He gave careful attention to the details of his business. His name was a synonym for reliability and integrity. Patient, sagacious, prudent, capable, industrious, economical, reliable, it could not be otherwise; he achieved the success which he merited.

A man's wife has also much to do with the measure of his success. In his marriage not long after his arrival at Erie, Henry Jarecki received "an helpmeet for him" in Miss Elizabeth, daughter of John Gingrich, Esq., a name honorably associated for well nigh a century with the history of Mill Creek Township, Erie Co., Pa.

Not only was Henry Jarecki "diligent in business," he was also "fervent in spirit, serving the Lord." With his devoted wife, he early identified himself with the First English, now the Luther Memorial, Church of Erie. They

HENRY JARECKI.

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labored as one for its best interests; and to their long continued and helpful co-operation its ultimate and great success must in no little measure be gratefully ascribed.

Henry Jarecki was of a kindly, genial disposition. He loved his fellowmen; he delighted to have his friends around him. "Given to hospitality," many a weary pastor treasures as a joyous memory the bright fireside, the hearty welcome and the Christian home which he always found under the pleasant roof of Mr. and Mrs. Jarecki. In them, too, the poor had a true friend, and every worthy cause a cheerful benefactor.

The Church and the various activities within which her resources and energies are expended, held a place near to the heart of Henry Jarecki. His congregation frequently sent him as a delegate to the Pittsburgh Synod; and by that Synod he was often honored with election as delegate to the General Council of the Lutheran Church. He took an intelligent and deep interest in the business of these bodies, and enjoyed the friendship and personal acquaintance of many leaders and men eminent in the affairs of the Church.

In 1869, when the Pittsburgh Synod resolved to establish Thiel College, Greenville, Pa., and chose the First Board of Trustees, Henry Jarecki was elected a member, and for many years the College was favored with his wise counsel, ripe judgment and generous benefactions. In 1870, he was appointed upon the Board of Visitors to the "Orphans' Home" and "Orphans' Farm School," at Rochester and Zelienople, Pa., and found special delight in visiting these institutions, and in planning for the comfort of their inmates.

The missions, home and foreign, of the Church, he constantly aided by his contributions. If one cause lay nearer his heart than another, that cause was the education of worthy, yet needy and aspiring young men and women. For this purpose he endowed two perpetual scholarships in Thiel College, Greenville, Pa. He took the liveliest interest in the founding and growth of the Chicago Lutheran Theological Seminary, and since its beginning gave a goodly sum each year for the help of students who needed assistance in their preparation for the ministry.

He loved the fellowship of good men; he delighted in good deeds; his great heart was happy when occupied, quietly and without display, in the performance of his kind and frequent benefactions.

During the last twenty-five years Mr. Jarecki suffered greatly from rheumatism, and visited, though in vain, the celebrated baths and springs of Europe and of the United States in the hope of permanent relief. Most of his time for several years past was spent in California, where at Coronado Beach, after a brief but severe period of suffering, he departed this life, March 11, 1896.

On March 19, his interment took place at Erie, Pa., the funeral services being conducted by his pastor, the Rev. I. O. Baker, and his kinsman, the Rev. J. H. Stuckenberg, D. D. "The Erie Board of Trade and all the employes of the Jarecki Manufacturing Co. attended in a body. Judge Gunnison's court was adjourned during the funeral, and a great concourse of citizens at the solemn service manifested the profound respect in which the deceased was held by all classes in Erie."

Mr. Jarecki left four children: Albert, Oscar, Mrs. Mann and Mattie.

Throughout his protracted illness and in all his long journeys, his faithful wife and daughters were his constant attendants. He gave them his tenderest love; and for them and their gentle services, he heartily thanked God. His two sons, to whom his business interests were entrusted during his enforced absences, cheered his pain-filled life with their filial care and affection. His end is peace; "forever with the Lord," whom here he loved and served. The Church in all her borders can rejoice in the blessed close of Brother Jarecki's suffering years, and in the promises of Jesus, his gracious Saviour; while the whole brotherhood laments the loss which also falls upon our Seminary, the College, the mission and orphan work which profited from year to year by his helpful prayers and gifts.

H. W. R.

CHICAGO SEMINARY ITEMS.

The FALL TERM of our Seminary begins on Thursday, 10 a. m., October 1st, 1896. The Matriculation Examinations begin at 2 p. m. of the same day. The Pass Examinations will also begin at the same time and continue on Friday if necessary.

All students,—excepting College graduates having studied Latin, Greek, and German,—will be required to pass the Matriculation Examination at the time of their entrance, or, if they should fail in some subjects, as soon after their entrance as possible. College graduates are admitted without examination, their Diploma being accepted in lieu of the Matriculation Examination.

Applicants must furnish satisfactory testimonials, as to their Christian character and practical ability, from pastors of the same Synod to which the student belongs. Applicants from Institutions of the Lutheran Church must also furnish a recommendation from the Faculty of the Institution where they have previously studied.

Students are expected to furnish their own bed-clothes, including covering, sheets, and pillow-cases. Suitable furniture is provided by the Institution, including bed-steads and mattresses.

As no charges are made for tuition, lodging, or the use of rooms and furniture, each student is expected to pay to the Treasurer a contingent fee of fifteen dollars a year, six for the Fall term, and nine for the Spring term, as a contribution to the expenses incurred for heating, light, and janitor service.

Regular students are expected to take only five courses each year, averaging seventeen hours weekly recitations. In addition one hour weekly in Elocution, one hour in Music, and one hour in Rhetoric or Homiletics, will be required, making about twenty hours weekly.

A student desiring to gain an advanced standing, may take up more than five courses, and prepare for the Preliminary and Pass Examinations, in one or two additional courses, provided his work in his regular courses is satisfactory, and he pass also an oral examination in addition to his written examinations, in these additional subjects.

Before the Matriculation Examination is passed, students are not permitted to take up at one time more than *three* courses in the Seminary.

An advanced student of theology, at his entrance into the Seminary, may offer for examination as many of the regular courses as he may be prepared for or desire.

Pastors, studying at the Seminary, in residence, not graduates of a College or of a Theological Seminary, in order to graduate, must pass the same examinations as regular students not ordained.

Resident pastors, and unordained students, regular graduates of a College and a Theological Seminary, possessing a working knowledge of Latin, Greek, Hebrew, and German, may become candidates for the degree of Sacræ Theologiæ Baccalaureus (S. T. B.), under certain conditions, in one year.

Wednesday evening, April 29, in Trinity Church, were held the closing exercises of our most successful Seminary year. The instructive, forceful and eloquent address of Rev. G. W. Mechling, the artistic rendering of the Vesper Service, with special singing by the Students' Octette, the conferring of the degree of B. D. on four of our graduates and that of S. T. B. on one of our Post-Graduates, made it an inspiring and memorable event.

April 17, was Campus Day. Under the able direction of Dr. Roth, the boys cleared up our beautiful grove.

Send twenty cents to Rev. Dr. Clay, Sheffield and Waveland streets, for a picture of our boys at work in shirt-sleeves.

During the past year we had special weekly lectures in the Addison street Chapel as follows:

By Dr. Weidner:
Two lectures on "Bengel."
One on "Hades."
One on "Browning."

By Dr. Roth:
One on "The Necessity for the Reformation."
One on "The Late Convention of the General Council."

By Prof. Phillips, two Readings:
A "Reading from the Merchant of Venice."
"An Evening in Rome."

By Dr. Gerberding:
"The Mission of the Lutheran Church in America."
"The Field and Material for Home Mission Work."
"The Means, Men, and Methods Needed."
Select reading of "The Supply of St. Agatha's."

By Rev. Du Barre:
"South America as a Mission Field."

By Rev. A. F. Hertel, S. T. B.:
"Modern Theological Tendencies in Germany."

By A. G. Thome, M. D.:
"Health Hints for Students."

By Rev. L. G. Abrahamson:
Three Lectures on "Foreign Missions."

By Rev. J. Telleen:
"A Student's Interest in Foreign Missions."

By Rev. C. A. Swenson, Ph. D.:
"Hints for Theological Students."

By Rev. C. A. Ewald:
"Waldenstrom."

WHAT OUR BOYS ARE DOING.

Rev. S. T. Kolste, B. D., graduate of St. Olaf College, serving a Norwegian charge at Benton, Iowa.

Rev. O. G. M. Siljan, B. D., graduate of St. Olaf

College, ordained by United Norwegian church, accepted a call to Northwood, Iowa.

C. O. Solberg, B. D., graduate of Beloit College, assists in supplying a Norwegian-English Church in Milwaukee and has been elected as a professor in the new Lutheran college at Ottawa, Ill.

Isaiah Whitman, B. D., graduate of Gustavus Adolphus College, has been ordained by the Synod of the North West, and accepted a call to Newberry and Knox Co., Ind.

J. S. Rumbarger, graduate of Thiel College, has been ordained by English District Synod of Ohio and accepted a call to Ashville, Ohio.

E. J. Kuhlman, ordained by same Synod, accepted a call to a charge near Toledo, Ohio. This happy Brother was lately married in St. Mark's Church, Chicago, to Miss Ida C. Gabbert. The RECORD extends congratulations.

Prof. H. A. Hilleboe, of Wilmar, Minn., with us six months, is pursuing during the summer, special studies at Chicago University. Conducts a Teachers' Training School this summer, at Long Prairie, Minn., and will probably become principal of the Normal School of the Norwegian Synod, at Sioux Falls, So. Dak.

N. S. Luz will assist his father in his congregation at Dubuque, Iowa.

J. J. Clemens, with us four years, is working for the Icelanders at Glenboro, Manitoba.

J. W. Shuey, graduate of Roanoke, is at home in Virginia, studying and assisting in church and Sunday school work.

O. J. Wilke, graduate of Wartburg College and Theological Seminary, will assist his father at Madison, Wis. Expects to take special course at Madison University, and take his B. D. with us,

E. Haecker is assisting Rev. Lupke at Pittsburgh, Pennsylvania.

Carl Solomonson, graduate of Gustavus Adolphus College, has charge of Swedish Congregation in Evanston.

A. Ostrom, graduate of Augustana College, Rock Island, has charge of Swedish Congregation at La Grange, Ind.

Christian Roche, graduate of Red Wing College and Theol. Sem., with us two years. Called to Fillmore Co., Minn. Expects to return and graduate with us next year.

C. M. Weswig, graduate of St. Olaf College, is assisting Pastor Reinertsen in Door Co., Wis.

Wm. Hall is assisting Rev. I. O. Baker in Erie, Pa.

A. L. Benze is assisting Rev. Benze in Erie, Pa.

C. T. Benze doing church work in Erie Co., Pa.

J. A. Zundel, graduate of Thiel, is doing mission work in Pittsburg Synod.

J. A. Frishkorn, graduate of Thiel, is also working in the same Synod.

F. S. Beistel, graduate of Thiel, is soliciting for our Seminary in Chicago Synod.

A. D. Crile is working in the interests of our Seminary in the English District Synod of Ohio.

C. L. Miller, graduate of Roanoke, expects to go to Japan as missionary on the completion of his course. Is doing mission work in the North Carolina Synod this summer.

J. A. Arndt, graduate of Lenoir College, Hickory, N. C., assists Rev. Yung in Chicago.

K. S. Stokke has studied in Sweden and then at Augsburg Seminary, Minneapolis; then with us. Has been called by the American Norwegian Mission Society for China and will sail for that country in August.

Viggo Mengers had studied in Denmark, then with Prof. Trandberg. Has been with us three years and returns next. Is working in our Library and assisting Danish churches in Chicago.

E. Hanson is preparing himself for the foreign mission field. Is working in Passavant's Pittsburg Infirmary during vacation.

N. N. Lang, graduate of Danish College at Blair, Nebraska, where he also studied theology one year,

expects to take a full course with us. Is assisting Rev. L. Johnson of Albert Lea, Minn.

O. R. Wold is teaching Parochial school in Wisconsin, and is preparing for the Foreign Mission field.

Frank Jensen is supplying St. James' Church, St. Paul, Minn.

E. A. Trabert, graduate of Bethany College, Lindsborg, Kas., is assisting in church and Sunday school work in Minneapolis.

E. Johnson studied at Red Wing College and Theol. Seminary six years. Is taking full course with us. Is assisting Rev. N. G. Petersen in Chicago.

Rev. Wm. Evans was ordained by recommendation of the United Norwegian Church, and is in charge of the English Lutheran Church of the Covenant which he organized in this city. He will finish his courses with us next year.

B. F. Hoefer is assisting Rev. Dr. Roth in Wicker Park Church.

Luther Hogshead, graduate of Roanoke, is supply-St. Peter's English Lutheran Congregation, this city.

During the year we have had with us the following ministers:

Rev. Herman A. Yung, of Joint Synod of Ohio; Rev. C. J. H. Eastwold, of Hauge Synod; Rev. T. T. Aarrestad, of United Norwegian Church; Rev. M. P. Doermann, of Joint Synod of Ohio; Rev. A. F. Hertel, of Congregational Church; Rev. O. Andresen, of Hauge Synod. Expects to return next year. These are all busy Pastors in their several charges.

TO OUR FRIENDS.

We wish to thank the many kind friends who by their gracious gifts have enabled the Board of Directors to carry on their work. All of the Professors who have come in contact with you wish to thank you for your kind reception of them, and the encouragement you have given them. We need your sympathy, your prayers, and the offerings of all those who are interested in the development of our great Western field.

You are aware that adequate endowments for our Lutheran schools are not the rule, but the exception. We are a Church of the people and most of our people have but limited means. Our strength lies not with the few who can contribute thousands of dollars, but with the thousands who can give only a few dollars yearly. There can be no doubt about the readiness of our people to respond if a worthy cause can be brought home to their hearts in such a way as to awaken their interest.

FORM OF BEQUEST.

The hope is entertained that many will be disposed to make bequests for the furtherance of the objects of this Seminary. A form is herewith given:—

I herewith give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of —— (or that certain parcel and tract of Land, etc.,) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

THE SEMINARY AID SOCIETY.

The blessings which have thus far marked the development of our Seminary have been such as to awaken great hopes for its future, and we are constrained to believe that in bringing the cause of this Seminary to your attention we are only asking you to consider and aid a manifest work of God.

We have no endowment, and as our necessary expenses are over $10,000 yearly, we can only trust in the Lord for help, for He can raise up friends for us, and cause His people to bring their free-will offerings for this great work of building up the Church of God among our scattered people.

Will you not be willing to take a personal interest in our work, and be ONE of

100 persons to contribute $100 a year, or ONE of
200 persons to contribute $50 a year, or ONE of
400 persons to contribute $25 a year, or ONE of

1000 persons to contribute $10 a year, or ONE of
2000 persons to contribute $5 a year?

May we not count on you as an active friend of the Seminary and a co-worker with those who are now trying to bear the burden of its support? We do not ask you to rob yourself, but invite you to avail yourself of the privilege of honoring your Lord with your substance, that by His blessing the Church you love may be able to multiply her power of bearing the Gospel to her children scattered abroad throughout the Great West.

Contributions may be sent through your pastor, or directly to—

Prof. R. F. Weidner, President,
1311 Sheffield Ave., Chicago, Ill.,

or to—

Rev. H. W. Roth, D. D., Treasurer,
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THE CHICAGO LUTHERAN SEMINARY RECORD will be the medium of communication between the Seminary, its Alumni, its Post-Graduates, and all friends of higher theological education.

THE RECORD will appear regularly, four times a year, and will be sent to any address, post-paid, for the subscription price, twenty-five cents yearly. Address

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Many SAMPLE COPIES of the first two numbers have been distributed, but those who wish to receive the RECORD after this must *subscribe* for it. The Post-office laws are very strict, and we can mail the RECORD as Second Class matter only to regular Subscribers.

In answer to various inquiries we give notice that it is clearly understood that all persons who have contributed to the work of our Seminary during the past year, or who will contribute, by such act are regarded as regular subscribers to the RECORD, and are entitled to receive it regularly,—their subscription having been paid.

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LUTHER AS A SPIRITUAL ADVISER. By August Nebe, Doctor of Theology, Professor, Pastor. Translated by Chas. A. Hay, D.D., and Chas. E. Hay, A.M. Pp. 242. Price $1.00

"A very miracle of a man" was Luther, said Carlyle. A many-sided man, and yet great and wonderful on every side. This book is a most convining proof of Luther's wonderful efficiency as a spiritual counselor and comforter. It is a book full of instruction and comfort both for pastors and people.—*The Workman.*

CHICAGO

Lutheran Theological Seminary

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"*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*"

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THE

CHICAGO

LUTHERAN SEMINARY RECORD

OCTOBER, 1896.

CHICAGO LUTHERAN SEMINARY PRESS
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CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

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GREETINGS FROM LUTHER.

OF THE WORD OF GOD.

We ought not to criticise, explain, or judge the Scriptures by our mere reason, but diligently, with prayer, mediate thereon, and seek their meaning. The devil and temptations also afford us occasion to learn and understand the Scriptures, by experience and practice. Without these we should never understand them, however diligently we read and listened to them. The Holy Ghost must here be our only master and tutor; and let no one have any shame to learn of that preceptor. When I find myself assailed by temptation, I forthwith lay hold of some text of the Bible, which Jesus extends to me.

No greater mischief can happen to a Christian people, than to have God's Word taken from them, or falsified, so that they no longer have it pure and clear. God grant we and our descendants be not witnesses of such a calamity.

The Psalm says: *His understanding is infinite.* The saints, indeed, know God's Word, and can discourse of it, but the practice is another matter; therein we shall ever remain scholars. Though I am an old doctor of

divinity, to this day I have not got beyond the learning of a child—the Ten Commandments, the Creed, and the Lord's Prayer; and these I understand not so well as I should, though I study them daily, praying, with my son John and my daughter Magdalene. We must ever remain scholars here; we cannot sound the depth of one single verse in Scripture; we get hold but of the A, B, C, and that imperfectly. Who can so exalt himself as to comprehend this one line of St. Peter: "Rejoice, insomuch as ye are partakers of Christ's sufferings." Here St. Peter would have us rejoice in our deepest misery and trouble, like as a child kisses the rod.

I have lived to see the greatest plague on earth—the despising of God's Word, a fearful thing, surpassing all other plagues in the world; for thereupon most surely follow all manner of punishments, eternal and corporal. Did I desire for a man all bitter plagues and curses, I would wish him the despising of God's Word, for he would then have them all at once come upon him, both inward and outward misfortunes. The despising of God's Word is the forerunner of God's punishments; as the examples witness in the times of Lot, of Noah, and of our Saviour.

We must make a great difference between God's Word and the word of man. A man's word is a little sounds that flies into the air, and soon vanishes; but the Word of God is greater than heaven and earth, yea, greater than death and hell, for it forms part of the power of God, and endures everlastingly. We should, therefore, diligently study God's Word, and know and assuredly believe that God Himself speaks unto us.

We must know how to teach God's Word aright, for there are divers sorts of hearers; some are struck with fear in the conscience, are perplexed, and awed by their sins, and, in apprehension of God's anger, are penitent; these must be comforted with the consolations of the gospel. Others are hardened, obstinate, stiff-necked, rebel-hearted; these must be affrighted by the law. These hard heads need sound knocks.

THE THOUGHT AND THE PLACE OF THE PSALMS.

BOOK II. ELOHIM PSALMS. *The Mighty God.*

Jehovah the God of the Nations, Elohim the God of Nature. He is Jehovah in the pious, devout heart; Elohim in the abstract philosophical thought. Korahitic and Davidic Psalms with one each of Asaph and Solomon. Compiled by Hezekiah.

9. Korahitic Psalms to the Great King. Pss. xlii.-xlix.

Ps. XLII. and XLIII. *Homesick for Zion.*
2 Sam. xvii. 24.
Written by a fugitive Korahite, an exile with David. 1-6, Resignation; 7-12, Hope; xliii., Faith.
Authority. Fausset, Del., 2, 62.

Ps. XLIV. *Supplication of Israel, worsted but loyal.*
2 Sam. viii. 13.
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David being at the Euphrates in the Syro-Ammonitic War.
See 1 Kings xi. 16; 1 Chron. xviii. 12.
Authority. Del. ii. 76; Faust., Geike 3, 265.

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Authority. Del. 2, 86.

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Authority. Faus., Geike 4, 466.

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Authority. Del. 2, 113; Faus.

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Authority. Del. 2, 153.
Ps. LII. *Doeg's Wicked Tongue.*
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The Fugitive's Evening Prayer.
Authority. Del. 2, 197; Faus., Geike 3, 158.
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1 Sam. xxvi. 7-12.
The Fugitive's Cry for Vengeance.
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Ps. LIX. *David's Refuge from the Spies.*
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Prayer for help in distress.
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Authority. Fausset.

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Thanksgiving for Victory and Blessing.
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(b) The Messianic Suffering of the Righteous One. lxix. lxxi.

Ps. LXIX. *The Deep Affliction of the Suffering One.*
Adonijah's Rebellion, Passion Psalm related to xl. See Del. 2, 315.
The *occasion.* Second anointing of Solomon. 1 Chron. xxix. 22.
Reminder through Joab of Ahithophel. 1 Kings ii. 5; 2 Sam. xv. 346.
Authority. Geikie 3, 316.

Ps. LXX. *The Cry of the Persecuted Suffering One.*
The Father's Anxiety.
David's last words to Solomon. 1 Chron. xxvi. 1, 9, 10.
David's sad remembrance of Absalom. 2 Sam. xviii. 22.
Authority. Del. 2, 39, 40.

Ps. LXXI. *The Prayer of the Aged Suffering One.*
The Faithful Service.
The Perfect Heart. 1 Chron. xxix. 13-19.
The Loyal Service. 2 Sam. xvii. 21.
Authority. Del. 2, 89; Fausset.

Ps. LXXII. Epilogue. *Solomon's Vision.*
2 Chron. i. 7-13; 1 Kings iii. 6-15.
Epiphany. The Festival of the Three Kings.
Authority. Del. 2, 342.

J. C. F. RUPP.

Scottdale, Pa.

ARCHÆOLOGICAL NOTES.

The Tower of Babel. The deathlike stillness which has brooded for millenniums over the remains of the ancient tower of Babel has in recent years, in a measure, been dispelled. Through the privations of the excavator and the patient toils of the decipherer we are gradually gaining some of the much desired information concerning this ancient city and tower. No systematic excavations have as yet been conducted among the ruin-hills of Babylon, the city which is now recognized as the one the descendants of Noah determined to build, that they might make a name for themselves. For many years Birs-nimrud in Borsippa, the twin city of Babylon, was regarded as the ancient tower. This theory was based on an erroneous translation of one of Nebuchadrezzar's inscriptions. The zikkurat (tower) Babili in Babylon is now identified to be the ancient tower of Babel. After the temple and its tower have been systematically excavated, as others have been in other Babylonian cities, we will be able to read its history from the very beginning.

Notwithstanding all this a great number of tablets and inscribed objects which refer to the temple have been found by the different explorers and the thieving Arabs. Among these there is a cylinder inscribed by Nebuchadrezzar which refers to his restoration of the tower. While no extended account of its erection has yet been recovered, still a fragment has been found at Nineveh which refers to it. Reference is made to "the holy mound and how small and great mingled in Babylon and how the god in anger destroyed the secret designs of the builders and made strange their counsel."

The name of the city in the inscriptions is *Bab-ili*, which modern critics, as well as the late Babylonian, consider to mean "the gate of god." The critics say that the Hebrew writer plays upon the name of Bab-ili and connects it with the Hebrew root *balbel*, "to confound." It can be clearly shown that the interpretations given by the late Babylonians of ancient names are in many instances not trustworthy. The root can also be proven to exist in Babylonian, and the scriptural account of the name to be the true one.

The name of the temple was *Esag-gil*, which being translated means "the house with the lofty head." The tower of the temple at Niffer which is being excavated by the University of Pennsylvania, was called *Imgarsag*, which means "mountain of heaven." Concerning the latter the Babylonians said "its summit rivals the heavens." In their primitive conceptions the builders of Babel might well have said they would build "a tower whose top might reach unto heaven."

The scenery of the Biblical account is found to be destinctively Babylonian. The building materials, used in the erection of Babel, "brick for stone," and "slime for mortar" are found to have been used throughout Babylonia. Bitumen, which is a better rendering for the word translated "slime," is plentiful in that region. There are many bitumen wells scattered over the country. Assyria abounds in stone but Babylonia does not. Kiln-dried and sun-dried bricks were used in their building operations. Naturally those early builders desired to use "thoroughly burnt" bricks that the city and tower would stand as a memorial.

"They left off to build the city" because the Lord scattered them by confounding their language. Through the Tel el-Amarna tablets, found in Egypt, we learn that the Babylonian language was known all over the civilized world and that it was used as the court language in early times. We know also from various sources that Babylon was a city occupied by a people who used many different languages, as the historian Berosus says it was a place where "people of various races were gathered together."

The city after the confusion of tongues continued to be inhabited until very late times. The temple was enlarged, and the building of its tower, in later years, continued. As the work of excavating these ruin hills of the past is continued, and the several hundred thousand Babylonian tablets already found have been deciphered, more light will be thrown on this ancient edifice.

A. T. C.

Never be so foolish as to expect always to reap where you have sown. Sow all the same.

JOHN BAUGHMAN.

John Baughman was of German ancestry; his grandfather, Christian Baughman, Sr., came to America in 1791. He was born in Adams county, Pa., near Gettysburg, September 16, 1804. Being the eldest, and all the children, except one daughter, having lived to a good age, he was accustomed to say, when speaking of his father's family: "We are eleven brothers and each brother has a sister."

His parents, Christian and Elizabeth Baughman, settled in Brush Creek Township, Muskingum county, Ohio, in 1811; John Baughman being then near seven years old. He thus became one of the pioneers of Southeastern Ohio, where his life was passed until its ending through paralysis, July 23, 1879, in his 75th year.

On September 28th, 1828, he was joined in marriage to Miss Sarah Stover. Of their eleven children, three preceded their father in early years into the eternal world. On September 16, 1878, John and Sarah Baughman celebrated their Golden Wedding; children and children's children unto the third generation uniting with the venerable parents in the festivities of that happy occasion. Ten years later, and nine years after her husband's death, Mrs. Baughman also fell asleep in Jesus.

John Baughman had little opportunity upon the Ohio frontier and in those pioneer days to secure an education. For but fourteen months he had the privileges of school; but his mind was active, his memory retentive, and by diligent reading and study, he was well informed on general topics and in current events.

Fair minded and honest, he was chosen to fill for many years the responsible office of Justice of the Peace, and also that of Land Appraiser and Commissioner of Muskingum county. His occupation was that of farmer, to which with characteristic energy he later added that of a general store, and the erection and operation of a saw and grist mill.

From his early youth Father Baughman was a devoted member of the Lutheran Church. He knew and cherished her doctrines, and in every way within his power he labored for her interests. He loved the Sun-

JOHN BAUGHMAN.

day school and served for years as its superintendent. His brethren often elected him to the offices of the church and regarded him as leader in its local affairs. He was frequently called to attend the Synod of which the congregation was a member, as its lay delegate. In 1841 he served on the committee which urged the establishment of the *Lutheran Standard*, with Rev. E. Greenwald, as editor. In 1863, with Revs. J. Manning and J. Rugan, he constituted a committee which presented a solid paper upon the principles by which pastor and people should be governed in matters political.

He was deeply interested in the General Council, attended a number of its conventions and kept fully informed of its plans and work. The discusssion at Chicago, November 4–10, 1869, concerning the establishment of a Theological Seminary in this city by the General Council satisfied his mind thoroughly of the pressing need of such an institution for the proper training of young men to discharge the duties of the Holy Ministry among the various Lutheran nationalities of the Great West. In response to a personal appeal by Rev. W. A. Passavant, D. D., he gave him willingly and to the extent of his ability, already in 1877, the sum of $250.00, which was so invested, that fourteen years afterward, upon the organization of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill., October 1, 1891, the sum of $423.94 was paid by Dr. Passavant to the treasurer of the Seminary as from John Baughman, deceased, of Stovertown, Ohio.

This venerable father in Israel did not live to see that for which he prayed and upon which his faith laid hold; but today both he and the great-hearted man to whom he entrusted this offering, may rejoice in the rich blessings with which God has crowned their purpose to establish this Seminary. The claims and labors of its advocates and founders have been already justified by the results. The fathers planned and toiled and prayed and gave for this good work. Other hearts have been and will be stirred and stimulated by the godly example of those who have now passed beyond the veil. They died in the Lord and are with the blessed dead. They rest from their labors and their works do follow them.

H. W. R.

THE CHICAGO LUTHERAN SEMINARY.

We are now, I think, fully alive to the facts and see that the Chicago Seminary should have been established twenty-five years ago, as its founders intended.

And yet the long delay has brought us some balancing advantages. The start then would have been altogether different from what it was five years ago. Then, certain limitations and restrictions as to method and curriculum would have been imposed from which it is now free, but which, if once imposed, could not easily have been thrown off.

Then, it would have been required of every student to pass, from start to finish, over the same ground, within the same time, as the rest of a class; like the even tread and advance of a platoon of soldiers. Now, every student finds that his individual talents, previous attainment and personal diligence receive the fullest recognition.

Then, its interests would have been legislated for by a general body, composed from time to time of different men, most of whom are already committed to look first to the interests of seminaries within their own District Synods. Now, its governing Board is compact, made up of those who have no nearer interest than its welfare and whose *personnel* changes so gradually as to ensure the greatest conservatism, while at the same time, they are free to seize opportunity as it arises and make the most of it.

Not for a moment let any one think that this institution countenances a spirit of rivalry or competition with other Seminaries of our Church, whether near or remote. We stand on the same plane with them as to spirit and doctrine and aim. Their success is our success, because it furthers the very work at which we are laboring.

Such is the school to which the Chicago Synod may look in the future for additions to her ranks. But the help should be mutual. Not only should we be privileged to look to the Seminary for what we need; we should assure its Board that it may look to us for all the aid it is in our power to render. To this end our efforts must be made systematically. A resolution now and then will not ensure continuous upbuilding. There is no reason to be ashamed if we can do but little at the outstart.

Contributors will multiply if the matter is kept before them in the pulpit and especially in pastoral visitation. Press upon the people this one fact, that as church members it is their duty, not only to help support their present pastor, but also the school that is preparing their future pastors. They are debtors not only to the congregation to which they belong, but to the whole Church; for the Church is an organism, and its general health and prosperity depends on the manner in which its several parts discharge their functions. The Seminary cannot keep up the ministry unless those to whom they minister keep up the Seminary. If we ignore or slight this opportunity we do not deserve to live and flourish as a Synod.

From an Address delivered on the Twenty-Fifth Anniversary of the Indiana (Chicago) Synod by the REV. S. WAGENHALS, D. D.

OUR NEW SEMINARY YEAR.

Our Seminary was five years old October 1st. How different the opening of 1896 from that of 1891. Then the year was started with six students, and two Chicago Pastors as a Faculty. Now we opened with sixty-two students and nine Professors; of these only two give their whole time to the Seminary, the other seven serving churches and doing mission work part of the time. Then all the instruction was given in a little rented German Chapel on ground adjacent to our four acres. Now we have Eliza Hall and Dr. Weidner's residence on our grounds.

Our growth is without a parallel in this country. It only goes to show how greatly such an institution was needed in this region.

Well do we remember how, when the sainted Rev. Dr. Passavant pleaded for such an institution, some of the good brethren, who did not have the Prophet's vision that he had, shook their heads and asked, "Where would you get your students? There are no English Lutheran Colleges, no English Lutheran Synods and very few English Lutheran Churches west of Chicago from which to draw." But Dr. Passavant could see

further than these Eastern brethren. He quietly answered: "The students will come."

And they have been coming. Our present enrollment of sixty-six embraces men from thirteen states, besides Nova Scotia, Denmark, Norway, Sweden, Iceland and Germany. They represent six nationalities and twenty-one Synods. There are graduates from sixteen Lutheran Colleges, besides some from Normal Schools and State Universities. Of last year's students seventeen are preaching or teaching in Church Schools and thirty-two are again with us.

We have on our roll eleven ordained ministers with an application just in, making a full dozen. Among these are pastors from the Canada Synod, from the United Norwegian Church, the Free Lutheran Church, Hauge Synod, the Chicago Synod, the Icelandic Synod, the Joint Synod of Ohio and the Tennessee Synod.

Though our students thus come from the ends of the earth there is a most delightful spirit of harmony and good-fellowship among them. And this we believe is fostered by the devotional life of our school. We have three services daily. A ten minute Matin service led by Dr. Weidner, before we begin the labors of the day. A noon-day service, at which the students lead in turn; at this we have the full Matin service, a Scripture lesson from the Old Testament and one from the New, followed by an expository and practical address by the leader and closed by him with a free prayer. Before supper we have a fifteen minute Vesper service at which Dr. Weidner reads a harmony of the Gospels, and bases on them a few remarks calculated to deepen the devotional life of the students. Every Friday evening the Passavant society meets. This meeting is partly devotional with free prayer, and partly literary. Every fourth meeting is devoted entirely to missions.

Every Thursday the noon-day meeting is a full church service. The full morning service is used. The officiating student wears the robe and preaches a sermon. The whole rendering of the service, the reading of the Liturgy, the reading of Scripture and preaching is then criticised for the benefit of all.

Our opening service on October 1st, was an impres-

sive one. Professors Frick and Clay, in clerical robes, occupied the chancel. The former delivered a forcible and eloquent address on "The Old Faith in the New Tongue." It was published in full in the last number of the *Workman*. It deserves a wider circulation. We could only wish that all the readers of the RECORD might have been present with us.

And now everything is working harmoniously and smoothly. Our students are hard at work. We try to give them as thorough a theological education as they can get anywhere. We lay special stress on the Bible. Probably we lay more stress on a thorough training in the original languages of the Bible than any other Lutheran Seminary. Then we also have a special course on the English Bible and try to make our students thoroughly at home in every book and chapter. Then beside our courses in Dogmatics, Ethics, etc., we have courses in the Biblical Theology of the Old and New Testament.

But while we thus aim at a thorough and comprehensive theoretical training we do not overlook the practical. We give five hours a week to Homiletics. More than half of this consists of practical drill in sermonizing. We follow the same plan in Catechetics. Then we have special courses in Evangelistics, Liturgics, and Diaconics. In short, we desire our men to be first of all thoroughly consecrated and deeply spiritual, then thorough and sound theologians, and, finally, intensely practical in every department of Pastoral work and activity.

Ours is a Missionary Seminary. It is a helper of all Lutheran Synods. It is the only purely *English* Lutheran Seminary in the West. It will help the whole Western Church to cross the hazardous language bridge. It will bring about a better understanding between the sadly divided parts of our dear Church.

Our task is a great one. Our mission is important. Our prospects are bright. The one thing that we need is money. We have no endowment. We need more teaching force. We need money for our students' help fund, out of which we are assisting eighteen young men, all of whom must earn what they receive. We need

more buildings. We are paying rent for three flats in which to house and feed our students. Our students pay no tuition. They pay no room-rent. All they pay is their books, their board, and $15 as an entrance fee; and, as just remarked, there are eighteen for whom we pay even this, so the more students we have the greater our expense. We teach them, furnish, heat and light their rooms free. We are doing this for the congregations. They all need pastors; without pastors the Church must die. The Church cannot have pastors without Seminaries. We cannot have Seminaries without money. We cannot dig the money out of the ground. We are dependent entirely on the contributions of our friends. This is an exceptionally hard year for us. The terrible stringency of the times is affecting us sadly, yet we must not think of stopping the work. It must go on. Reader, do you want the old Gospel to be preached? Do you want the Church to live? Perhaps you have helped us. For this we are grateful. If you can help us still more we will be still more grateful. May God move the hearts of our people to come to our aid in this our time of need.

What better work could you do than to help a needy and worthy young man to prepare himself for the office of the ministry? If you help to educate ministers you will in a manner preach through them. If you are able to build a monument for yourself that will perpetuate your name and memory, what better could you do than endow a Professorship or put up a building, or assist in so doing? Then would your work go on long after you have passed away.

G. H. G.

THE SUPERNATURAL REVELATION OF GOD.

In the last RECORD we discussed the *necessity* and *possibility* of Supernatural Revelation and the relation of Reason to Revelation. In this number we will discuss the Actuality and Truth of Revelation.

IV. The Actuality and Truth of Revelation.

A. The proof of the reality and actuality of revelation is an historical one.

1 No man of any note denies that Jesus of Nazareth lived, and died on the cross.

2 The resurrection of Jesus Christ is a fact. From this central truth Apologetics will always have to start (1 Cor. 15:14). Deny this truth and the existence of the Christian Church remains an enigma. It is the great theme of Apostolic preaching. Christ, the crucified and risen, is the foundation of the Christian Church.

3 The conversion of St. Paul and the revelations he received. The whole historical position and importance of St. Paul rest upon actual facts and events. Otherwise his whole life would be an enigma. In Paul all essential forms of supernatural revelation are attested. If the miracles of Paul are historical, and as his testimony stretches back to the very beginning of the Old Testament, then we have no good reason to doubt those of Moses, Elijah, or Elisha.

4. The successful extension and beneficent influence of Christianity is a proof of the genuineness of revelation.

5. The very existence of the Church, and the spirit which animates it, prove the divine nature of the revelation in Christ, upon whom the church is built.

6. The Testimony of Miracles.
   1) The writers of the New Testament declare plainly and boldly that Jesus and the apostles performed miracles.
   2) The actual existence of this supernatural gift was accepted by all who received the Gospel (1 Cor. 12: 10, 29; Heb. 2:4; 2. Cor. 12:12).
   3) We must either accept the fact that God revealed himself in Christ, and gave the apostles power to perform miracles, or else explain Christianity away as a monstrous deceit.
   4) This is not the place to discuss the doctrine of miracle: 1) its idea, 2) possibility, 3) necessity, 4) recognizability, 5) reality, etc. We here presuppose their truth and credibility, but will have to discuss their demonstrative value at the close of this section.

7. The testimony of Prophecy.
   1) Prophecy is an evidence of the indwelling of divine knowledge, and this action of God is manifested in word and doctrine.
   2) Prophecies have the same relation to history that miracles have to nature.
   3) We must be on our guard against two extremes, 1) that of the older supranaturalism limiting the office of the prophet to prediction, unexpectedly confirmed by the event, and 2) that of modern naturalism, which will admit nothing which cannot be explained by the prophet's environment.
   4) Prophecy is a heavenly light which God lets fall in

the dark paths of history, to point out whither they lead. God knows the beginning, middle and end of all history, and the prophet sees just so much of this as God reveals to the eye of the spirit (*Delitzsch*).

5) This argument is a growing one, stronger now than formerly, and ranges over a vast extent.

8. The general statement of the argument is (*H. B. Smith*): Future events which God only could know, having respect to Christ and Christianity, and to the fate of nations standing in certain relations to the true religion, are predicted in the Old and New Testament, and have been fulfilled.

1) The whole of the Old Testament is really a prophecy of the New.
2) Specific Old Testament prophecies were already fulfilled before Christ's time.
   a) The plagues of Egypt, the destruction of the house of Eli, the anointing of Saul, the prolonging of Hezekiah's life, the seventy years of captivity, etc.
3) Specific Old Testament prophecies about Christ and his work were fulfilled in the New Testament.
4) The predictions about foreign nations and kingdoms have been fulfilled. Babylon, Nineveh, Tyre, Egypt, etc.
5) The predictions concerning the Jewish nation. The condition of the Jews is an evidence of the truth of revelation.
6) The predictions of Christ concerning his kingdom, especially as delineated in his parables.
7) Christ's predictions of the destruction of Jerusalem.
8) The entire course of prophecy proves that the revelation of which prophecy is an integral part is from God.
9) The whole of prophecy discloses one system of divine dealings and one plan, running through all history.
10) Prophecy has a progressive development, and the fulfilment is still going on.
11) The Christian religion here stands alone. The oracles of the heathen were dark and vague, and never dreamed of disclosing the course of events.

B. The proof of the truth of revelation is a moral one. It is an internal proof derived from the contents and effects of revelation itself. If a man do the will of God, he shall know of the teaching, whether it is of God or not (John 7:17; 8:47).

1. Attention has been specially called to the *impression* made by revelation upon the human mind (*Van Oosterzee*).

1) A sublimer thought than the kingdom of God as founded by Jesus Christ has never sprung up in any human heart. This can be historically proved—such a thought has never arisen in the heart of philosopher, poet, lawgiver or king.
2) No less impression is aroused in the truth-loving soul by the *self-witness* of Christ. Historical and

psychological reasons forbid us to think here either of self-deception or of fanaticism.

3) Equally powerful is the impression made by the whole personality of the Lord.
"The impossibility of inventing such a personality as that of Christ overcomes every doubt" (*Lavater*). Jesus Christ is the miracle of history.

4) The impression produced by the moral and religious contents of revelation proves the truth of revelation. A system of faith and morals, so well suited to man, and yet so little according to man's nature, could not have had its origin in man.

2. The effects produced by the Gospel are a proof of the truth and genuineness of revelation.
The foolish become teachers of the world (Rom. 1:14-16; 1 Cor. 1:27; 2:6; 4:15);
Sinners become saints (Eph. 2:1-6; 4:12);
Enemies become friends (Eph. 2:14; 3:28);
The world becomes the temple of God (Eph. 2:15; 5:27).

3. As a moral and internal evidence we must also refer to the testimony of the Holy Spirit.

1) This imprints a divine seal on that which the intellect and heart have recognized as divine truth.

2) There is full certainty where the Holy Spirit has made the truth inwardly known.

3) This is the very highest kind of evidence, a supernatural testimony, which takes away every doubt of the truth of revelation.

4) Paul considers it desirable and possible that faith should stand, not in human wisdom, but in the power of God (1 Cor. 2:4, 5), and knows of an internal testimony of the Holy Spirit, which agrees with the Christian's own consciousness (Rom. 8:16).

5) This testimony of the Holy Spirit, though closely allied, is not quite the same as the so-called proof by *experience* of the truth of revelation.

6) The testimony of the Holy Spirit is the Christian internal certainty, produced by God himself, concerning the divinity of the revelation in Christ, unfolded in Holy Scripture.

7) In the great witnesses of the faith during all ages, we meet with such a certainty of faith, that they would sooner have doubts as to their own existence, than as to the reality and truth of eternal things.

8) The testimony of the Holy Spirit is no convincing argument for others, but a seal of the truth for ourselves.

9) By it the believer is so surely convinced of the truth of revelation that to the question, "Whence knowest thou that?" he can with Luther answer, "Because I hear it in the Word and Sacraments, and because the Holy Spirit also testifies to it in my heart."

10) This certainty of faith men cannot possibly give to

themselves; it is not gained at the beginning, but only when some progress has been made in the way of faith. (John 7:17).

11) This testimony is not perceived *before*, but *after*, we believe.

4. The true force of the maintenance of the Christian faith in revelation lies in a combination of the historical and the moral proof. (*Van Oosterzee*).

1) It is precisely by this combination that the intellect and the heart are at the same time satisfied.
2) It is especially needed in these days when such a sharp distinction is drawn between historical and religious truth, and when the latter is even put in opposition to the former.
3) Where in Scripture is "religious truth" presented to us apart from "historical facts"? Christianity is an historically revealed religion, which must establish itself as such by historic methods.
4) It is difficult to decide whether we ought to lay more stress on the historical Apologetical method, or the more psychological and moral.
5) To the believer himself the moral or internal proof has the highest import, and this has at all times been urged with zeal, and specially advocated by such great names as Tertullian, Athenagoras, Clemens Alexandrinus, Augustine, Luther, Pascal, and Frank.
6) In general, however, it seems preferable to place the historic arguments in the foreground, and support the force of these by moral ones.
7) This is in complete accord with the historical character of Christianity.
8) It must not be forgotten, however, that belief in the truth of revelation is in no degree the natural product of a sum of well-arranged proofs.
9) The believer generally comes to his conviction, not by the way of a logical process of thought, but by a psychological process of life.
10) The proof is not the source of belief, but its support, and its justification, in so far as it points to its irrefragable ground.

5. We wish at the close of this section also to discuss briefly the evidential value of miracles and prophecy.

1) The earlier Apologists were in the habit of proving the truth and divinity of revelation or Christianity mainly from miracles and prophecy.
2) They appealed, especially, to Christ's prophecy respecting the destruction of Jerusalem, to the fate of the Jews, to the judgment visited upon the Roman world, and to the triumphant spread of the Gospel.
3) This method in later times has been deemed too external, and it has become necessary, from the character of the assaults on Christianity, not so much to find proofs *from* the miracles as to find proofs *for* them.

4) The position has been taken by many that miracles were adapted much more to the wants of the first beholders than to those of later times.
5) So already *Luther:* Such miracles were done that the Christian Church might be founded, established, and accepted. But these are unimportant when compared with the sublime wonders which Christ unceasingly works in his church.
6) So in general our later Dogmaticians, and the idea has become general that the argument from miracles can no longer form the foundation or even the starting point for Christian Apologetics.
7) It is true that miracles and prophecy are no proofs for revelation, when added to it from without, but are rather co-elements of revelation itself, which in their way testify to the divinity of its origin and contents.
8) There is no reason, however, to estimate the value and evidential force of miracles at so low a rate as has been done by many in our days. *Bruce:* Men do not now believe in Christ because of His miracles; they rather believe in the miracles because they have first believed in Christ.
9) He who asserts that Christ himself attached only little import to His miracles, has certainly never studied carefully such expressions as those in Matt. 11:4, 5, 20-24; 12:28, 39, 40; John 5:36; 10:25, 37, 38; 11:41; 14:11; 15:24. (*Van Oosterzee*).
10) The miracles of Jesus must be decidedly regarded as revelations of His glory (John 2:11), and at the same time, as striking symbols of the salvation which He proffers and promises.
11) Although originally adapted to the wants of the first witnesses, these miracles retain their high value for all time, for they furnish very important evidence in regard to Christianity and its origin.
12) The philosophic objections against the so-called evidential force of miracles fall away when the theistic conception of God is satisfactorily maintained.
13) If the experience of the present time teaches that an appeal to miracles is often a hindrance rather than a benefit to the sacred cause of faith, this indeed is a charge against the spirit of the time, but by no means against the miracles themselves.
14) The historical objections against the evidential force of miracles rest largely on exaggeration and misunderstanding.
    a) For the sacred writers do make a distinction between the ordinary and extraordinary operations of God.
    b) They do not suffer themselves to be carried away by their love for the miraculous.
    c) The fact that there are false miracles does not prove that there are no true miracles.

d) With reference to the so-called miracles of the Middle Ages and of the Romish Church, blind belief is as unsuitable as a systematic unbelief, and what is needed is a careful investigation.

e) As yet we are waiting till such narratives of miracles are supported by proofs as clear as those which support the narratives of the New Testament.

15) On the whole, therefore, the argument from miracles remains substantially in all its strength. The proof *for* miracles becomes at the same time a direct proof *from* miracles.

6. With reference to the possibility and evidential value of prophecy we may remark:

1) The possibility of prophecy lies in the very existence of God. If God is omniscient, and there is a revelation, He can reveal to man whatever may be pleasing to Him. The human spirit has the capacity, for it has also an organ for the future, as well as for the past.

2) That prophecies really exist, have been fulfilled, and are still in the course of fulfilment, does not require demonstration.

3) The evidential value of prophecy to prove the reality of revelation is twofold.

a) It proves that the prophet is a messenger from God, and his word a divine word.

b) The fulfilment of prophecy in the person and work of Jesus Christ constitutes for belief a clear proof that Christ is really the Messiah promised in the Old Testament.

4) The evidential force of prophecy, superior in this respect to that of miracles, increases as time progresses, and brings to light new proofs of the truth of revelation.

5) The proof from prophecy thus remains substantially in all its strength.

7. Scripture passages to be memorized: 1 Cor. 13:9, 10; 1 Cor. 1:18; John 12:36, 46; Matt. 11:27; 1 Cor. 2:11, 12; Rom. 8:7; 1 Cor. 3:18, 19; 1 Cor. 15:13, 14; John 7:17; 1 Cor. 2:4, 5; Rom. 8:16, 17.

8. *Literature:* Luthardt, *Kompendium*, sec. 26; also *Fundamental Truths, Lecture VII;* Auberlen, *Divine Revelation*, pp. 35-79; Van Oosterzee, *Dogmatics, I*, pp. 112-165; Schmid, *Theology of the Lutheran Church*, pp. 36-48; Christlieb, *Modern Doubt*, pp. 94-135; H. B. Smith, *Introduction to Christian Theology*, pp. 162-167; Butler, *Analogy*, part II., chapter VII; Strong, *Systematic Theology* (1886), pp. 58-69.

SEMINARY ITEMS.

Dr. Weidner spent the summer writing his commentary on the general epistles and soliciting for the Seminary. It was not much vacation for him.

Dr. Roth looked after his large congregation and made several trips east in the interests of the Zelienople Orphans' Home and the Pittsburg Synod.

Dr. Ohl recently made a trip east to attend the first general Convention of the Deaconess Institutions of our Church.

Dr. Gerberding spent three months canvassing for funds for the Seminary in the Pittsburg Synod and the District Synod of Ohio.

Dr. Clay put in a busy summer building up his interesting St. Mark's Mission. The Sunday School now numbers 200. He has just started a second mission, with the help of our students.

Dr. Sadtler has been building a neat and churchly chapel which will soon be ready for Dedication.

Prof. Frick has been busy as ever in his Milwaukee Church, besides visiting and encouraging Churches and Luther Leagues all over the West, and writing for several Church papers.

Prof. Heiman is out every day, early and late, missionating among the Jews of this great city. He has recently baptized several and has more under instruction.

We should like to tell of all the good work our students did during the summer. We do not know of

one who was not engaged for the whole or part of his time in church work. But space forbids particular mention.

A Seminary Glee Club of ten has been organized. Their singing is very popular.

October 31st was not only Reformation Day and Hallowe'en at the home of Dr. Gerberding, but it was also the 20th anniversary of his marriage. He had invited the students to spend an evening with him. They came with a fine present, which was highly appreciated. A very pleasant evening was spent in social intercourse and with music. All was closed with devotional services.

Our students certainly have great privileges. They have as professor of Elocution one of the foremost specialists of the city, who spends eight hours each week instructing and drilling them.

Arrangements have also been made for special instruction in vocal and instrumental music. The whole Seminary is trained in singing once a week, and private lessons are given to all who desire them in instrumental music. Two organs are at their service for practice. All free to all students. Happy students of Chicago Seminary.

Every Thursday afternoon a special Lecture is delivered to all the students. Thus far Dr. Weidner has delivered three on Negative Higher Criticism. Dr. Ohl will give six on Church Music. Dr. Clay will lecture on the Bible and the Monuments. Dr. Roth gave an interesting Reformation Lecture on The Lutheran Church and Education. In our last report on these lectures we inadvertently omitted one on The Monuments by Dr. Clay and two on The Talmud by Prof. Heiman, and one on the Philosophy of Pontus Wikner by the Rev. S. G. Youngert.

SOME RECENT BOOKS.

(Under this heading we will notice, from time to time, such new books as we regard of permanent value. We do not obligate ourselves to notice all the books sent for review.)

GERHARD, JOHN. *Sacred Meditations.* Translated from the Latin by REV. C. W. HEISLER, A. M. Lutheran Publication Society. Philadelphia, 1896. Pp. 302. Price $1.00.

Of all the various devotional books in use in the Lutheran Church none have left a deeper impress on the Christian life than the *Sacred Meditations* of John Gerhard. Though written in his youth, it is worthy of the fame of the greatest of our theologians. In these meditations, glowing with a true devotional spirit, rich in instruction and comfort, we are led into the deepest mysteries of the inner life, and we only hope that this great and precious book will become a beacon of light and joy in thousands of Christian homes.

WIKNER, PONTUS. *Filosofiens Historia.* Med biografiska notiser samt tillägg utgifven af REV. S. G. YOUNGETT. Rock Island, Ill., 1896. Pp. 231. Price $1.50.

Pontus Wikner, died in 1888, was one of the leading philosophers of Sweden, very popular among the rising generation, and especially well-known among the Swedish Lutheran clergy of this country. As Professor of Philosophy at Christiania, Wikner delivered a course of lectures on the *History of Philosophy*, which are here published and edited by one of his ardent followers and admirers, one of our former pupils. As a brief *History of Philosophy* we know of nothing superior in any language, and we only hope that the editor may be encouraged to give us this work in English.

RICE, EDWIN W., D.D. *People's Commentary on the Acts.* With maps and engravings from photographs. American Sunday-School Union. Philadelphia, 1896. Pp. 371, 8vo. Price $1.25, postage paid.

A most excellent commentary, for popular use, written by one of our most competent Biblical scholars, and as it is issued under the *Green Fund*, is sold at a marvelously low price. We know of no better commentary on this book for the use of teachers in the Sunday School.

You are aware that adequate endowments for our Lutheran schools are not the rule, but the exception. We are a church of the people and most of our people have but limited means. Our strength lies not with the few who can contribute thousands of dollars, but with the thousands who can give only a few dollars yearly. There can be no doubt about the readiness of our people to respond if a worthy cause can be brought home to their hearts in such a way as to awaken their interest.

FORM OF BEQUEST.

The hope is entertained that many will be disposed to make bequests for the furtherance of the objects of this Seminary. A form is herewith given:—

I herewith give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of —— (or that certain parcel and tract of Land, etc.,) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

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The blessings which have thus far marked the development of our Seminary have been such as to awaken great hopes for its future, and we are constrained to believe that in bringing the cause of this Seminary to your attention we are only asking you to consider and aid a manifest work of God.

We have no endowment, and as our necessary expenses are over $10,000 yearly, we can only trust in the Lord for help, for He can raise up friends for us, and cause His people to bring their free-will offerings for this great work of building up the Church of God among our scattered people.

Will you not be willing to take a personal interest in our work, and be ONE of

100 persons to contribute $100 a year, or ONE of
200 persons to contribute $50 a year, or ONE of
400 persons to contribute $25 a year, or ONE of

1000 persons to contribute $10 a year, or ONE of 2000 persons to contribute $5 a year?

May we not count on you as an active friend of the Seminary and a co-worker with those who are now trying to bear the burden of its support? We do not ask you to rob yourself, but invite you to avail yourself of the privilege of honoring your Lord with your substance, that by His blessing the Church you love may be able to multiply her power of bearing the Gospel to her children scattered abroad throughout the Great West.

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LUTHER'S COMMENTARY ON THE SERMON ON THE MOUNT. Translated by Charles A. Hay, D. D. 12mo., pp. 506. **$1.50.**

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LIFE OF LUTHER. Translated from the German of Prof. Julius Köstlin, Halle, Germany. Edited by J. G. Morris, D.D., LL.D. 1 vol. 8vo., 496 pages. 16 full-page illustrations. Cloth, plain edges, **$2.50**; Cloth, gilt edges, **$3.00**; Sheep, marbled edges, **$3.50**; Morocco, gilt edges, **$5.00.**

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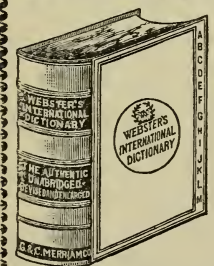

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[1] *Novum Testamentum Græce et Latine.* 2 vols. Berlin, 1842-50. Lachmann was the first who aimed to restore the oldest attainable text wholly on *ancient* evidence.

[2] *The Greek New Testament.* Issued in parts from 1857-1879. Smaller edition of the Text without critical apparatus. London, 1887. Tregelles was very accurate in the use of his resources, and bases his text on the oldest uncial MSS., the Versions down to the seventh century, and the early Fathers, including Eusebius. His object was not to edit a text *critically* corrected, but a text resting on the evidence of existing ancient documents.

[3] *Novum Testamentum Græce.* 2 vols. 1864-1872. With a full critical apparatus. A smaller edition of this eighth critical edition, in one volume, gives us the same text with a selection of the most important critical readings. Oscar von Gebhardt has also published a manual edition of this text with the readings of Tregelles, and of Westcott and Hort. Tischendorf's aim was to give us not only the oldest, but also the best text, with the aid of all authorities. His critical apparatus is the richest now extant, and this edition with the critical *Prolegomena* prepared by Dr. Gregory (3 parts 1884-1894) will not soon be superseded.

[4] *The New Testament in the Original Greek.* 2 vols. 1881. The first volume contains the text, and the second the Introduction and Appendix. A smaller edition of the text with a brief Introduc-

have now in our possession a critical Greek text of the General Epistles as near the primitive text of the Apostles as the scholarship of the present age can determine, and in the Revised Version of 1881 we have an English text of the General Epistles in a form which fairly and accurately reproduces the purest Greek text at present attainable, and now a thoughtful and pious student of the English text is able to understand the New Testament as well as many who read it in Greek.

2. In the second place, to obtain a correct knowledge of the teaching of an Epistle we must at least agree on the following fundamental principles of interpretation: (1) God wants us to understand his word; (2) each passage has but one positive meaning; and (3) this meaning is capable of being investigated; (4) the interpreter should have a vigorous understanding, sound judgment, and sufficient culture; (5) he should come to the study of these Epistles in a religious spirit, for the irreligious interpreter is morally unfit for the task of explaining the Bible; (6) he must cultivate the love of truth. He must not come to the Bible with preconceived

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tion appeared in 1885. This edition cannot supersede the editions of Tischendorf and Tregelles, for no critical apparatus is given, but it presents the oldest and purest text which can be attained at present. The editors seek to reproduce the *autograph* text, that is, the original words of the New Testament so far as they now can be determined from surviving documents, and for this purpose they rely exclusively on documentary evidence.

[5] *Die Katholischen Briefe.* Textkritische Untersuchungen und Textherstellung. Leipsic, 1892. This volume appeared first in Gebhardt and Harnack's *Texten und Untersuchungen zur Geschichte der altchrist. Literatur.* Weiss in this work carefully investigates the particular readings of the two groups of uncial MSS., which contain the General Epistles,—Codex Sinaiticus, B (Codex Vaticanus), A (Codex Alexandrinus), C (Codex Ephraemi), the four representing the older text, and K L P (K known as the Codex Mosquensis in the Library of the Holy Synod at Moscow, containing the Catholic Epistles with a catena; L known as the Codex Angelicus Romanus in the Angelican Library of the Augustinian monks at Rome, containing also the whole of the Catholic Epistles, collated both by Tregelles and Tischendorf; P known as Codex Porfirianus, a palimpsest belonging to Bishop Porfirius of St. Petersburg) representing the later text. As Weiss assigns the greatest authority to B, in this following Westcott and Hort, his own text agrees in general with their text.

ideas. "We must not," says Luther, "make God's Word mean what we wish; we must not bend it, but allow it to bend us, and give it the honor of being better than we can make it, so that we must let it stand;" (7) the interpreter by prayer, study, and meditation must search for clear ideas; (8) he must begin his work by studying the grammatical sense of the text.

3. The student must make a special study of each Epistle separately, and note the peculiar style of each writer. Read each Epistle repeatedly and examine all words closely which are used in a special way, and endeavor to ascertain the train of thought pursued by the author. Note all references bearing on questions pertaining to the writer, the persons addressed, and the object of the letter. Make a careful analysis of the Epistle, study carefully each section, and write out the thought in your own words as clearly and concisely as possible. Read each Epistle repeatedly from different aspects of truth and make a personal application of all its teachings.

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Green (T. S.), *Treatise on the Grammar of New Testament.* New edition. 1862.
Simcox, *Language of the New Testament.* London, 1889.
Winer (by Moulton), *Treatise on the Grammar of New Testament Greek.* 3d edition. 1882.
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Thayer, *A Greek-English Lexicon of the New Testament.* Corrected edition, 1889. The best Lexicon extant.

7. *Aids to the Study of the Greek Text.*
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R. F. W.

THE THOUGHT AND THE PLACE OF THE PSALMS.

Book III. Israel's Decline.

Compiled by Josiah; written by Asaph (L). lxxiii., lxxvii., lxxviii., lxxxi., lxxxii. One Davidic; others by School of Asaph and the Korahitic School.

13. Asaphic Prophetic Shadows. Pss. lxxiii.-lxxxiii.

Ps. LXXIII. *Asaph overcomes Temptation to Apostasy.*
1 Kings xi. 9-13. Remembering David.
Authority. Del. 2, 355, 361.
Or, perhaps referring to the Assyrian Epoch.

Ps. LXXIII. *Sennacherib's Empty Dream.*
2 Kings xviii. 13-16; xix. 8-19; Isa. xxxvii. 8-14;

Isa. xxix. 7, 8.
Authority. Faus. 255.

Ps. LXXIV. *The Chaldæan Destruction of the Temple.*
2 Chron. xxxvi. 19; Jer. lii. 12, 13; 2 Kings xxv. 9.
Authority. Faus. 257; Del. 2, 433; Pusey on Daniel, 287.

Ps. LXXV. *Hezekiah's Hope in Divine Retribution.*
At Rab-Shakeh's blasphemy before Jerusalem.
2 Kings xix. 20-22; Isa. xxxvii. 24-29.
Authority. Del. 2, 387, 390; Faus. 261; Faus. Bib. Cyc. 290.

Ps. LXXVI. *Praise for Judgment in Wrath.*
When the Angel of Death went abroad.
2 Chron. xxxii. 21 a; 2 Kings xix. 35 a; Isa. xxxvii. 36 a.
Authority. Faus. 261; Del. 2, 394; Faus. Bib. Cyc. 290; Geike 4, 468.

Ps. LXXVII. *The Disruption of the Kingdom.*
2 Chron. x. 16-19; 1 Kings xii. 16-20.
Asaph's Lament for later evils of Judah.
2 Chron. xii. 14; 1 Kings xiv. 25, 26.
Also for the sons of Joseph.
2 Chron. xi. 13-17; 1 Kings xii. 21-24.
Authority. Del. 2, 402; Faus. 262.

Ps. LXXVIII. *Asaph's Warning to Ephraim.*
When Precedence passed to Judah.
2 Chron. v. 3-5, 12; 1 Kings viii. 2-4.
Authority. Del. 2, 414, 142; Faus. 265; Pusey on Daniel, 287.

Ps. LXXIX. *The Chaldæan Defilement of the Temple.*
2 Chron. xxxvi. 17, 18; Jer. lii. 17-23; 2 Kings xxv. 13-17.
Authority. Del. 1, 12; 2, 433; Faus. 272; Pusey on Daniel, 287.

Ps. LXXX. *A Prayer for Jehovah's Vine.*
During the seige of Samaria.
2 Kings xvii. 6-13; xviii. 9; see Hosea x. 1.
Authority. Del. 2, 438; Faus. 274; Geike 4, 245; Stanley Jew. Ch. 2, 408.

Ps. LXXXI. *Solomon's Passover.*
2 Chron. viii. 12, 13; 2 Kings xi. 14, 25.
Asaph's Greeting and Discourse.
Authority. Del. 2, 448, 414.

Ps. LXXXII. *The Throne of Elohim.*
1 Chron. xxix. 23 a; 1 Kings ii. 12.
Asaph's Psalm at the second or public crowning of Solomon.
Authority. Del. 2, 459; Faus.. 279.

Ps. LXXXIII. *Jehoshaphat's Victory.*
2 Chron. xx. 2, 7-11, 14, 22.
Jehaziel's Psalm in Anticipation of it.

Authority. Del. 2, 466; Faus. 280; Bib. Cyc. 591.

14. Korahitic Penance for Royal Sins. Pss. lxxxiv.-lxxxix.

Ps. LXXXIV. *Longing for Habitation in the Sanctuary.*
2 Sam. xv. 22-24.
A Korahite in exile with David.
Authority. Del. 2, 61, 479; Faus. 283.

Ps. LXXXV. *Hezekiah's Prayer for Renewed Favor.*
When Israel came to the Passover.
2 Chron. xxx. 18-20. Smith's Bib. Dict. 2622.

Ps. LXXXVI. *David's Repentance under Fierce Persecution.*
Vv. 1-5. 2 Sam. xvi. 11; Faus. 287.
Gratitude for special deliverance from death.
By illness, vv. 6-13; 2 Sam. xv. 1-3; By Saul, 1 Sam. xxii. 5.
Authority. Del. 2, 489; Geike 3, 121.

Ps. LXXXVII. *The City of the New Birth.*
Hezekiah's Fame.
2 Chron. xxxii. 23 b; 2 Kings xx. 12, 13; Isa. xxxix. 1, 2.
Authority. Del. 2, 490; Faus. 288.

Ps. LXXXVIII. *Heman's Lamentation for Jeroboam's Apostasy.*
The Author. 1 Kings iv. 31.
The Occasion. 1 Kings xii. 25-33.
Authority. Del. 2, 498, 508.

Ps. LXXXIX. *Ethan's Prayer for Rehoboam's Sin.*
The Author. 1 Kings iv. 31.
The Occasion. 2 Chron. xii. 1-12; 1 Kings xiv. 25-28.
Authority. Del. 2, 509.

J. C. F. RUPP.

Scottdale, Pa.

SOME RECENT BOOKS.

(Under this heading we will notice, from time to time, such new books as we regard of permanent value. We do not obligate ourselves to notice all the books sent for review.)

GORDON, ADONIRAM JUDSON. *A Biography*, with Letters and illustrative extracts drawn from unpublished or uncollected Sermons and Addresses. By his son ERNEST B. GORDON. Second Edition. Fleming H. Revell Co., New York, Chicago, Toronto, 1896. Price, $1.50.

To come in intimate contact with the lives of great and good men is a great inspiration in itself. What a revelation to many ministers would the life of such a man as Dr. Gordon be. Though recognized as one of the conservative leaders of the Baptist Church of this generation, his influence for good extended beyond his own

denomination. We would recommend this biography to every clergyman who wishes to know what it is to live for the Master's cause, in an indifferent age like this. It is hard to decide whether we admire most Dr. Gordon's Christian character, his pulpit power, or his missionary zeal.

ANSTADT, P., D.D. *Luther's Smaller Catechism* explained, analyzed, and illustrated with appropriate anecdotes, proverbs and examples, drawn from scripture, history, biography, nature, and remarks of distinguished persons. York, Pa., 1894. Price, about $1.00.

The title explains the character of the book. The anecdotes and illustrations are carefully and appropriately selected. It is a difficult thing to explain the riches of Luther's Catechism, and in many points we would not explain Lutheran theology as Dr. Anstadt has done. But the work is very interesting and stimulating.

Narratives on the Catechism. Selected from Caspari, Hermann Fick, and Glaser. THE LORD'S PRAYER. Vol. 3. Issued by the Publication Board of the Joint Synod of Ohio. Lutheran Book Concern, Columbus, Ohio. Price, $ .30; per dozen, $3.00; per 100, $20.00.

The two former volumes evidently cover The Ten Commandments, and The Apostles' Creed. These illustrations to Luther's Catechism are all translated from the German, and they serve not only to impress scriptural teaching upon the minds of the young, but many of these narratives can be used by pastors as illustrations in their Sermons.

SHEATSLEY, REV. J. *The Teachers' Annual* or Assistant to understand the International Lessons for 1897. By order of the Publication Board of the Evangelical Lutheran Joint Synod of Ohio. *Lutheran Book Concern.* 1896. Columbus, Ohio. Price, $ .75. Six or more $ .60 each.

We congratulate the Joint Synod of Ohio for its enterprise, and we commend this book to all our Sunday school teachers where the International Lessons are used. We have been specially interested in this work for the author is one of our Post-Graduate students, and for several years has been preparing himself by a most careful study of the whole Greek Testament, with special work on at least six of the most important books of the New Testament. The Sunday school lessons for the whole year are here briefly and clearly explained, and the study of this work will richly repay those who teach.

LOY, M., D. D. *The Christian Church*, in its Foundation, Essence, Appearance, and Work. Lutheran Book Concern. 1896. Columbus, Ohio. Price, $1.00.

This is a most valuable work on a most vital question. A brief analysis will show how wide is its scope, and how far-reaching and practical in application.

I. The Church in its Foundation.
   1. The Love of God.
   2. The Redemption in Christ Jesus.
   3. The Work of the Holy Ghost.
   4. The Means of Grace.
   5. The Apostles and Prophets.

II. The Church in its Essence.
   1. The Church defined.
   2. The Church an object of faith.
   3. The Church recognizable by its marks.
   4. The Church Unchanged by External Organization.
   5. The Church described in its Attributes.

III. The Church in its Appearance.
   1. The Congregation.
   2. The Powers of the Congregation.
   3. The Church of the Reformation.
   4. Sects and Schisms.

IV. The Church in its Work.
   1. The Work to be done.
   2. The Meeting for Work.
   3. The Agencies for the Work.
   4. The Work in Synods.
   5. The Cost of the Work.

The work repays careful study, even if the reader should not always agree in all points with Dr. Loy's position, especially in Parts III. and IV., nor are all matters so positively clear and settled as Dr. Loy would have us believe. As is well known there have been different views on certain aspects of subjects here discussed within the Lutheran Church ever since the 16th century, and Dr. Loy has by no means settled these controversies, but the great merit of this work is, that Dr. Loy has written from a full heart, and makes very clear on which side he wishes his testimony and arguments to count. We only hope that every Lutheran pastor will make a careful study of this book.

WISCHAN, F. *Im Sonnigen Sueden.* Reisebilder aus Sueddeutschland, der Schweiz, Suedfrankreich, Corsika, Afrika und Spanien. A. Bartels, Reading, Pa. Price, about 75 cents.

A most interesting narrative of travels undertaken in

search of health. The book on every page contains information of special interest to a Lutheran. We only wish that the author, who is the pastor of one of the largest German Lutheran Churches in Philadelphia, could be persuaded to give us a narrative of his travels in English, covering not only this volume, but his former travels to Germany, Palestine, Asia Minor, and Turkey. Such a book would find ready sale.

LINDBERG, CONRAD EMIL, D. D. *Syllabus i Konstruktiv Luthersk Kyrkorættslæra*. Pages 48. Lutheran Augustana Book Concern, Rock Island, Ill.

Dr. Lindberg has given us a most excellent outline of Lutheran Church Polity. The English Lutheran Church of this country has yet much to learn in the matter of Church Government.

STUMP, REV. JOSEPH, A. M. *Life of Philip Melanchthon*. Pages 272. Pilger Publishing House, Reading, 1897.

An excellent popular biography, very timely, and we recommend it to all our readers.

THE ILLUSTRATED BIBLE TREASURY. Edited by William Wright, D. D. With upwards of 350 illustrations and a new Indexed Bible Atlas.

Of all the excellent Helps for Bible study which have of late been published, there is none that can compare with this. We can recommend it both for its sound scholarship and for its conservatism. The work can be had both separately and as bound up with Nelson's New Series of Teachers' Bibles. R. F. W.

OLIVER PIERCE BOORD.

His grandmother, Hannah Jane, was a daughter of John Zaw and Joanna Brown, the former of German, the latter of English ancestry, who moved from New Jersey and settled in Muskingum Co., Ohio.

His grandfather, William Pierce, was a son of John Pierce and Margaret Scott; both from Scotland.

His mother, Joanna Brown Pierce, a daughter of William Pierce and Hannah Jane Zaw, was born near Elizabeth, Pa., January 13, 1863. She was baptized in infancy, and grew up a member of the United Presbyterian Church.

Realizing the value of an education which the sur-

Oliver Pierce Boord.

roundings of her early years had denied her, upon the death of her father, December 6, 1881, Miss Pierce embraced the opportunity which her patrimony placed within her reach, and sought to realize what her mind so long desired; graduating from the Pittsburgh Female College in 1884, and two years later, from The National School of Oratory, Philadelphia, Pa.

In January, 1889, as teacher of Elocution, Miss Pierce was one of the corps of instructors who laid amid difficulties the foundations of the then struggling, and now flourishing, Lutheran institution of learning at Greensburg, Pa., the Greensburg Seminary.

Her ability, energy and success as a teacher not only commended her; but the admirable traits and qualities of Miss Pierce, as a most worthy woman, also won the heart of the Principal of the Seminary, James A. Boord, a graduate of Thiel College, Greenville, Pa.; and August 1, 1889, they were united in marriage, removing in November of the same year to Philadelphia, Pa., where Mr. Boord completed his course in the Mt. Airy Lutheran Theological Seminary.

On May 25, 1890, the home of Mr. and Mrs. Boord was made glad by the advent of a son, who was renewed of the Lord in Holy Baptism at the hands of the Rev. C. W. Schaeffer, D. D., LL. D., of blessed memory; the babe also then receiving the name, Oliver Pierce.

The devout Hannah had given her child, Samuel, the Asked-for, to the Lord even before his birth, so did these parents; and in this blessed Sacrament, they again most solemnly dedicated their son to the Master's service. "As long as he liveth he shall be lent to the Lord." This was their vow; and it was accepted of God.

The mind of their boy, Oliver, readily responded to his training "in the nurture and admonition of the Lord." Sweet and sunny in temper and disposition, with a smile he cheerfully obeyed his parents' every behest.

Though scarcely three years old, in the broken speech of childhood, he constantly asserted his purpose to be a preacher, "When I det big enough."

Hard by where his parents lived stood the church which he was wont to visit daily, as the weather allowed. Climbing the mounting-block near the church door, if

asked, "Who preaches here?", he would reply, "I preach here;" and extending his little hands, put forth his infantile efforts to preach, greatly to the amusement and often to the great astonishment of those who heard him.

But the bright promise of Oliver's tender years; the cherished hopes and plans of his devoted father and mother, were not to be realized. On Nov. 30, 1893; aged 3 y. 5 m. 25 d., he was called home. The Good Shepherd gathered His lamb into His bosom.

Yet the ministry of Oliver Pierce Boord is not yet finished. Upon the heart of his grief-smitten mother rested a great debt which she felt due to her Lord for the precious babe with which she had been blessed and for the sweet memories with which his brief life enriched and made happy her own life.

Not to pay and discharge this debt, but as a memorial thereof, Mrs. Boord purposed to take the sum needed to educate her son for the Ministry, and have it set aside as a Fund to be used perpetually in the education of men for that Holy Office; trusting and praying that this offering with God's blessing might be more effectual in advancing the kingdom and glory of the ever adorable Redeemer than even the labors of her son might have been, had his life on earth been spared and her dearest hopes in his behalf fulfilled.

Accordingly, on Oct. 4, 1894, from Mrs. Joanna Brown Boord, with the heartiest accord of her husband, the Rev. James A. Boord, A. M., of McClellandtown, German Tp., Fayette Co., Pa., the sum of one thousand dollars was received by the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill., as a Fund for the establishment of the *Oliver P. Boord Home Mission Scholarship.*

"The interest of the said Fund is to be applied by the said Seminary for defraying expenses of any theological student to whose benefit the discretion of the Seminary authorities shall assign it."

A faithful prayer attends this offering of grateful love, "May the blessed Jesus in His gracious kindness accept the gift and cause the tiny seed to spring and grow and bear fruit to the glory of His Holy Name." Amen and Amen.

H. W. R.

SEC. 6. *God as the Absolute Personality.*

I. The Question as to the Knowableness of God.

1. That God is incomprehensible has been recognized and confessed, in accordance with the teaching of Scripture, by the Christian Church at all times.

2. Two extreme positions have been taken by many: *a*) that God is wholly unsearchable and incomprehensible, 1) because of the inner, inexhaustible riches of the Divine Essence, (2) because of the finite capacity of the human mind; *b*) that God can be fully and completely known.

3. In opposition to these two extremes we maintain that we can have a *true* though not a *perfect* knowledge of God.

4. God is capable of being known, in so far as He allows Himself to be known and reveals Himself, and in so far as the receptive faculty of man for such knowledge extends.

5. The more fully we believe God's revelation of Himself in His Word, and in proportion as faith itself becomes more stedfast and devout, the more extended and clear, will become our knowledge of God.

6. Our Dogmaticians maintain that we cannot give a definition of God in the strict sense: (1) from the want of a genus; (2) from the divine perfection; (3) from the lack of sufficient enumeration (*Gerhard*).

7. We know God, indeed, but we do not comprehend Him, i. e., we do not perfectly know Him, because He is infinite (*Gerh*).

8. Our older theologians prefer the definition—God is an Infinite Spiritual Essence (Cal., Quen., Kœnig), or—God is an Independent Spirit (Baier, Holl.), while our later Dogmaticians describe God as the Absolute Personality.

9. *Luthardt:* In this statement—God is the Absolute Personality—are involved the two ideas of Spirituality and Unity. We are not only assured of His Absoluteness on the ground of our restriction as His creatures, but also of His Personality on the ground of our personal relation to Him.

II. Definition of the Absolute and of Personality.

1. The idea of the Absolute implies "being freed from all conditions," absolutely independent, unconditioned, unlimited, self-existent, the unconditioned infinite.

2. The idea of Personality includes in it the idea of self-consciousness and self-determination.

3. Pantheism has always objected that the ideas "absolute" and "personal" contradict each other,—but this contradiction does not really exist.

4. Pantheists apply the idea of external infinitude, of extensive absoluteness, instead of the idea of intensive central absoluteness to God,—and all the objections brought against the Personality of God converge at last in the irrational requirement that God shall be Himself the Universe, instead of being its Lord (*Martensen*).

III. The Personality of God.

Belief in a Personal God is absolutely demanded (1) by our reason, (2) by our conscience, (3) by our heart, (4) by religion itself, and (5) by the fact of human personality.

1. Reason demands that Personality be ascribed to the Perfect Being.

Finiteness is a hindrance to the development of our personality. The highest Personality must be Infinite. Where there is perfect consciousness of self, and perfect power over self, as in the Infinite God, there must be Personality. Pantheism *contradicts reason*, for it speaks of God, and yet denies Him Personality.

2. Our Conscience demands belief in a Personal God.

For our conscience demands the supremacy of moral law, and the supremacy of moral law demands a personal God. Moral law is eternal, and its author is the Eternal God. It is upon this alone that its inviolable authority depends. God alone can be the supreme lawgiver; He alone can be the supreme judge.

3. Our Heart demands belief in a Personal God.

We are created for devotion, faith, love, hope, happiness. Faith, love, devotion, are personal relations; we were made for personal relations. All earthly love points beyond itself. Love to God can alone satisfy the heart. Love to God demands a personal God.

4. Religion itself demands belief in a Personal God.

Pantheism annihilates religion; it abolishes the very postulates of morality. The God of Pantheism is not a personal God whom I can love, in whom I can trust, to whom I can pray.

5. My own personality demands belief in a personal God.

He who says, I am, must also say, O God, Thou art. By annihilating the personality of God, Pantheism annihilates human personality. Perfect personality is to be found only in God.

IV. Pantheism and Theism.

1. In reality there can be only two religious and two scientific systems—the Pantheistic and the Theistic,—the former having for its highest, the derived absolute, the universe; the latter being based on the original Absolute, that is God.

2. The antagonism between the two is a *religious* antagonism, and our deciding for pantheism or theism depends not merely on thought, but also on the entire tendency of our inner life,—on the conscience. Where the mind is unduly absorbed in physical or metaphysical pursuits, the tendency of the inner life is pantheistic; where, on the contrary, the *ethical* is recognized as the fundamental task of existence, the tendency of the inner life is theistic (*Martensen*).

3. The pantheistic theory of the universe is in deadly antagonism to Christianity at all points. It negatives all the cardinal Christian ideas—the personality of God, the creation of the world, the freedom of man, the reality of sin, providence, redemption, immortality. The radical principle of the theory is that God and the world are one. It denies to God any being distinct from the world, and to the world any being distinct from God....God may be conceived

as spirit or as substance; in the one case there results an idealistic form of pantheism, in the other a materialistic.... To all practical intents the two are one (*Bruce*).

4. Pantheism is strictly anti-theism, rather than atheism. It was originally a religious, not a philosophical system, and underlies polytheism and all the systems which are the deification of nature.

5. Pantheism existed in pre-Christian times; it produced the dreamy and imaginative views of the philosophy of India, and founded also a philosophical school in Greece—the Eleatic.

6. The father of modern European pantheism is Spinoza (*d.* 1677).

7. To the pantheist the physical universe is the reality *of* God, to the materialist it is the reality *without* God. Pantheism attracts the subtler, less practical intellects. It has a charm for metaphysicians. Materialism is the temptation of physicists and physicians.

8. The fascination of pantheism for the intellect lies in its imposing conception of the universe as a unity; its fascination for the religious feeling lies in its doctrine of divine immanence; its fascination for the heart lies in its doctrines of necessity and of the perishableness of all individual life (*Bruce*).

9. Although Pantheism is weak on its speculative side, its weakness on the moral side is most easily discerned. Wherever the pantheistic theory is accepted, polytheism, in a more or less refined form, prevails.

10. Luthardt proposes a two-fold division:

1) The Oriental type, which loses the world in God—acosmism. One only being exists, whose modifications are the individual phenomena (the Eleati, Spinoza).

2) The Occidental type, which loses God in the world—atheism. This view totally denies the substantiality of God,—it is evolution, not being,—process, the absolute in the way to being (Heraclitus the Stoic); God is the moral order of the world (Fichte); the absolute is God implicit, the world is God explicit (Schelling).

3) Hegelianism, in one of its developments, has given the most perfect philosophical shape to pantheism,—though Hegel himself claimed to be a defender of the Christian faith, and regarded his philosophy as a translation into the forms of speculative thought of what he regarded the articles embodied in the Christian creed.

11. Pantheism seems to be the natural religion of man,—for the myths and philosphical notions current among nations without the revealed Word of God, have their root in pantheism.

12. Theism owes its vitality, vigor and fulness, to the idea of God as the God of the Church.

V. The Non-Biblical History of the Notion of God.

1. The history of the notion of God apart from revelation is a history of its depravation and corruption.

2. A clear and explicit answer is given by Paul in Rom. 1:21-23.

3. The history of natural religions corroborates that this history is one of corruption.

4. The special sins of heathenism are ingratitude and the denial of the true God (Rom. 1:21).

1) It denies His Personality (Pantheism).
2) It denies His Absoluteness (Polytheism).
3) It denies His Spirituality (Mythology).

5. We can derive some knowledge of God from the names of God.

1) The Latin *Deus* and Greek *Theos*, have been commonly derived from the Sanscrit *div*, "to give light," but Curtius and others derive it from *thes* in *thessasthai*, "to implore." *Theos*, then, is "He to whom one prays."
2) The English word "God" and the German "Gott," are not in any way related to the English word "good" or the German "gut," but both are derived from the Gothic "gutha," "to sacrifice." God thus designates the One to Whom sacrifice is offered.

VI. The Biblical Notion of God.

1. God is life (1 John 5:20), and has life in Himself (John 5:26).
2. God is a Spirit (John 4:24).
3. God is light or holiness (1 John 1:5).
4. God is love (1 John 4:8, 16).
5. God is the Father of our Lord Jesus Christ (Rom. 15:6; 2 Cor. 1:3; etc.), and of all those who belong to His kingdom (Rom. 8:15, 16).
6. The very names of God also give us a knowledge of the nature and being of God.

1) *El* is the oldest Semitic name of God. Its original sense is "the powerful, the strong."
2) *Eloah*, the singular of Elohim, designates God as the powerful one which awakens terror.
3) *Elohim* is the most common designation of God in the Old Testament. The plural form signifies the infinite fulness of the might and power which lies in the Divine Being, and thus passes over into the intensive plural. As the name of the *true* God, Elohim is regularly joined with the singular.
4) *El-Elyon* is the God Most High (Gen. 14:18).
5) *El-Shaddai* characterizes God as revealing Himself in His might (Gen. 17:1).
6) *Jahweh* designates God as "He who is what He is" (Ex. 3.14). God is *Jahweh* in as far as He has entered into an *historical* relation to mankind, and in particular to the chosen people Israel. The name carries us into the sphere of the divine *freedom*. It expresses the absolute *independence* of God in His dominion, as well as the idea of the absolute *immutability* of God, and implies the invariable *faithfulness* of God.
7) From the idea of *Jahweh* we can immediately derive certain attributes of God. 1) *Jahweh* is an *eternal* God, the Everlasting God, as Abraham addresses Him

in Gen. 21:33. God's eternity is involved in His absolute independence. 2) In the word *Jahweh* is also involved the idea that He is a *living* God (Gen. 16:14; Deut. 5:26).

8) *Jahweh* is the Lord,—my Lord (*Adonai*). This word *Adonai* implies a consciousness of standing under the immediate guidance and protection of God.

VII. The Notion of God in Christian Theology.

1. The Early Church, being influenced by Neo-Platonism laid stress on the existence of God as an absolute Personality, "He who is" (Ex. 3:14; John 1:18).

2. Justin Martyr and the apologetical writers who followed him, especially the Alexandrine school, emphasized, with Plato, God's transcendence above nature.

3. The anthropomorphic representation prevalent in the Christian Church found its extreme expression in Tertullian, who even spoke of a body in connection with his idea of God (Quis negabit Deum corpus esse, etsi spiritus est).

4. Augustine was the first in the Western Church to concern himself with the scientific investigation of the divine nature. He laid stress upon the self-conscious personality of God, as the basis of the doctrine of the Trinity.

5. Scholasticism was under the immediate influence of Augustine and his definition of God.

6. Anselm, following Augustine, emphasized the intelligence or the self-consciousness of God.

7. Thomas Aquinas said God was not the essence of finite things, but their final cause and original moving principle.

8. Duns Scotus, on the other hand, insists that God from the beginning exercised volition, but this will was essentially absolute and arbitrary.

9. Eckhart, as the representative of mysticism, finds the aim of life to be to lose one's self in God.

10. The Reformers emphasized the proposition that God is the God of redemption, who subordinates everything to His purpose of saving the lost.

11. The dogmatic divergencies of the Lutheran and Reformed Confessions point back to different conceptions of God's nature. The Reformed theologians emphasized more strongly God's sovereignty and the eternal decree by which He rejects a portion of the race,—but against this Lutheran theology guards.

12. Luther especially emphasizes the idea that God is love, and that God has decreed that He will be unknowable and unapprehensible apart from Christ.

13. Since Gerhard's time our Dogmaticians, following Thomas Aquinas, in their definitions, have emphasized the existence of God. God is an Infinite Spiritual Essence (so Calovius, Quenstedt, Kœnig, Schmid); God is an independent Spirit (so Baier and Hollazius).

14. Our more recent Dogmaticians proceeding from the attribute of *Aseity* (having existence and life in Himself, underived and inexhaustible), in substance, agree in their definitions, that

God is the Absolute Personality,—some laying more stress on the Will others on His Essence and Spirituality.

VIII. *Literature:* Luthardt, *Kompendium*, sec. 27; *Fundamental Truths*, Lecture III.; Thomasius, *Christi Person and Work*, sec. 8; Hagenbach, *History of Doctrines*, Index; Martensen, *Dogmatics*, sec. 42, 43; Bruce, *Apologetics*, chap. III., Philippi, *Kirchliche Glaubenslehre*, Vol. 2, pp. 17-21; Weidner, *Biblical Theology of the O. T.* (Oehler), sec. 35-42; Schmid, *Theology of Lutheran Church*, pp. 120-125; Frank, *System der christ. Wahrheit*, sec. 12, 13; Hodge, *Systematic Theology*, Vol. I., pp. 299-365; Christlieb, *Modern Doubt*, Lecture IV., pp. 210-240; Dorner, *System of Christian Doctrine*, Vol. I., sec. 16, 32; Shedd, *Dogmatic Theology*, Vol. I., pp. 178-194; Mulford, *Republic of God*, pp. 22-32.

SEC. 7. *God as Holy Love.*

The recognition of the God of salvation as the God of Love embraces three elements, 1) that of Essential Goodness, 2) that of Perfect Holiness, and 3) that of Perfect Love.

I. God is Essential Goodness.

1. God alone is the original and unconditioned true and good. "None is good, save one, even God" (Mark 10:18; Luke 18:19; Matt. 19:17).

2. He could not be the alone Good, if He were not the perfect personality.

3. It has been asked if the Good is good because God *wills it*, or if He wills the Good because it *is in itself good.*

4. The Scotists in the Middle Ages maintained the first, but this may lead to the denial of God's ethical personality.

5. The second view was maintained by Plato and by Thomas Aquinas, but this may also lead into error, for there can be nothing external to God which is absolute good in itself.

6. The solution of these difficulties must be sought in the conception of personality itself, and the two theories must be recognized as expressing two sides of absolute Personality.

7. God wills the Good because it is good in itself, not as something which is external to Himself, but because the Good is His own eternal essence (*Martensen*).

8. God cannot do otherwise than will His essential nature, and so we may also say, the Good is good because God wills it, for the idea of the Personality of God is not merely to concur, but to originate; not merely *to be* the Good, but also *to produce* the Good (*Martensen*).

9. Goodness therefore belongs to God not only *absolutely and in itself*, which is His very perfection, or the essence of God (Matt. 5:48), but also *relatively*, or in relation to creatures, since He efficiently produces every created good (James 1:17). (*Baier*).

10. As God is good in Himself, God is holy; as He is good to others, God is love.

II. God is Perfect Holiness.

1. God is *kadosh*, the Holy One, "glorious in holiness" (Ex. 15:11).

2. God's holiness is God's self-preservation by virtue of which He remains like Himself in all relations (Isa. 6:3; Ps. 99:5).

3. It is absolute separation and freedom from all evil and any

sinfulness of the creature, an absolute perfection of life, but essentially in an ethical sense.

4. Absolute holiness is the very essence of the Divine Nature, and from this center the ideas of His unapproachableness, incomparableness, and glory irradiate (*Delitzsch*).

5. The notions of divine holiness and glory are related. We may say with Oetinger, holiness is hidden glory, and glory disclosed holiness.

6. The symbolical designation of the divine holiness is, that God is *light* (Isa. 10:17; 1 John 1:5).

7. There are three statements made by John which stand alone as revelations of the nature of God,—"God is Spirit" (John 4:24), "God is Light" (1 John 1:5); "God is Love" (1 John 4:8,16).

8. These sayings are unique, and are probably the nearest approach to a definition of God that the human mind can attain.

9. No figure could give the idea of absolute perfection so clearly and fully as light.

10. It suggests ubiquity, brightness, happiness, intelligence, truth, purity, holiness (*Plummer* on 1 John 1:5).

III. God is Perfect Love.

1. We may draw this distinction, that in relation to the universe the communication of the divine life is goodness; considered in relation to personality, it is love. For all creatures participate in the goodness of God; but personal creatures alone can be considered partakers of His love (1 John 4:8, 16). (*Martensen*).

2. Of the three great truths that God is Spirit, is Light, is Love, this last is the chief, for the other two ideas are incomplete without it.

3. If this one thing only were all we were told by the voice of the Spirit of God, that *God is love*, nothing more ought we to require (*Augustine*).

4. All the divine attributes are combined in love, as in their center and vital principle.

5. This unity of the divine nature is more than a moral union, it is one of essence, it is one of holiness.

6. God is Holy Love. All His properties must be regarded as the attributes of love. God's power is thus the power of love; God's knowledge the intelligence of love; God's righteousness the righteousness of love (*Van Oosterzee*).

7. "God is Himself Love, and His nature is nothing but pure love; so that if any one would paint and set forth God, he must draw such an image as should be pure love, representing the Divine nature as the furnace and burning point, of that love which fills heaven and earth" (*Luther*).

8. To the question, *What* is God? the answer is, God is Spirit; His nature is purely spiritual. But to the question, *Who* is God? in regard to His inner being, the ideas of light and love have their application. The Infinite Spirit is equally the one and the other—spotless light, because He is Holy Love (*Van Oosterzee*).

OUR STUDENTS' HELP FUND.

Among students, the most gifted and best, often find it difficult to provide the cost of board and books during their long years of study. All institutions of learning have constant calls for help from men who need it to secure their education. And everybody knows that many a worthy student is pitifully poor, and rightly deserves assistance.

On this account, good men and good women in every age, have given money and lands, that schools and colleges, seminaries and universities might have endowments and funds for the aid of needy students whilst prosecuting their studies.

When the Chicago Lutheran Theological Seminary was opened in October, 1891, a number of earnest men asked help that they might prepare themselves for the Gospel ministry at the new institution. "Silver and gold have I none," could the Seminary most truthfully reply; for of funds and endowments it was penniless.

What should be done? The problem was a serious one. Help was needed. Every interest both of the Seminary and also of the Church which it hoped to serve, demanded that help should be given. The question received careful consideration; it seemed right that help for students should be in accordance with these conclusions.

First. Who shall be helped? Let no needy man who proves himself truly worthy, be refused assistance.

Next. On what condition shall help be given? Let every student who needs and receives help, make some return for it; by work in missions, Sunday schools, teaching, library, etc., etc., under the appointment and direction of the Faculty of the Seminary.

Again. Whence may the means for such help be expected? How will the money be secured?

Says our Lord, the Great Head of His Church: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send laborers into His harvest." (Matt. 9:37, 38.) The work is His when His good Spirit stirs and leads needy men to seek the office of the Ministry, and to fit them-

selves for the proper discharge of its sacred duties; *surely*, SURELY, that same Spirit will touch the hearts of His faithful people, and move them to provide for the actual needs of all such students during their time of study and preparation. He, Who "is able to do exceeding abundantly above all that we ask or think," will add His blessing to the faith and labors of His loving and honoring disciples.

Five years have gone since this course of action was entered upon by the Chicago Seminary. During that time every worthy applicant has received help. All students helped have rendered service therefor; at the missions, in Sunday schools, by teaching, in the library, etc., etc., as required by the Faculty.

In different Synods, a number of the men who received help are now occupying important and influential places, and the Church is reaping the blessing of their labors. In Chicago and vicinity, the work of such students has given them practical training in much that a pastor should know for the good of himself and his people. Sunday schools have been begun, and strengthened; new congregations have been organized, much helpful work done for the library, and other important Seminary interests greatly advanced.

To the praise of our Lord also be it spoken! The hearts of His people have been moved; good men and good women as individuals, by Sunday schools, through church societies, have provided money, so that the Seminary has been enabled to help many men to prepare for the work of the Church, as her future pastors and missionaries. Thank and bless His holy name as His goodness is recorded.

TABLE OF STUDENTS' HELP FUND.

YEARS.	NUMBER HELPED.	TOTAL PAID.	BALANCE LEFT EACH YEAR.
1891–92	6	$ 506.47	$ 8.53
1892–93	8	608.58	32.59
1893–94	10	788.00	72.82
1894–95	12	1,170.65	71.02
1895–96	18	1,589.67	38.95

There has also been established "The Oliver P. Boord Home Mission Scholarship" fund of $1,000; and "The Charles Sidney Passavant Foundation," a fund of $5,000, the yearly revenues of which permanent endowments are to be used by the Seminary for the assistance of indigent and deserving students.

For the session of 1896-97, twenty men are receiving help. To meet their needs the sum of fifty dollars is required every week. Before the year ends a larger sum may be requisite. As you read, will you not hear the voice of the blessed Jesus? He now gives you the privilege of honoring Him by helping to prepare men for His service in the Gospel Ministry. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Tomorrow the opportunity may be gone.

May the Students' Help Fund be the speedy recipient of many offerings like that which made glad and grateful all our hearts when the following letter from Mr. James Sheafer, Treas. First English Lutheran Church, Pittsburgh, Pa., came to hand:

"The enclosed envelope was dropped into the collection plate at the morning service in the First Church yesterday (Dec. 6, 1896), with one hundred dollars in bills for which I enclose draft to your order.

Respectfully yours."

Upon the envelope enclosed was written, *"$100.00 for the Chicago Theological Seminary, in reverent remembrance of the late Dr. Passavant."*

The Treasurer will thankfully receive and acknowledge any offering for this Fund, or for any of the other needs of the Seminary. Address,

Rev. H. W. Roth, Treasurer,
No. 81 LeMoyne St.,
Station F., Chicago, Ill.

or *Prof. R. F. Weidner, President,*
1311 Sheffield Ave.,
Chicago, Ill.

H. W. R.

SEMINARY ITEMS.

Our preliminary examinations occupied the last five days of the Fall term, which closed December twenty-third, and the first two days of the Spring term, which began January fifth. Written examinations were held in twenty-one subjects. In Evangelistics or Foreign Missions twenty-four students offered examination, the smallest class this year being in Pastoral Theology, in which only five offered.

About two-thirds of the students spent their vacations at home, scattering from Wilkesbarre in the east to North and South Dakota in the west and to every State between.

Fourteen of the boys earned some money and valuable experience by clerking in the large department stores during the rush of the holiday trade.

The special Thursday afternoon lecture hour has given us Lectures on Negative Higher Criticism, on Palestine, on Education in the Lutheran Church and a course of six on Church Music. The latter by Rev. Dr. Ohl who is a master in this department. Missionary Nottrot of the Gossner Mission in India spent one afternoon with us.

We have also had a special course of five Lectures on Catechetics by Rev. G. W. Mechling of Lancaster, Ohio. From the rich store-house of Luther's Small Catechism Pastor Mechling brought forth things new and old. He has made a special study of this subject and all his lectures evinced careful research and mature scholarship.

Chicago winters seem to set hard on the Rev. Dr. Roth. After a severe attack of sickness his physician has positively forbidden any further work in the seminary. This means additional work for the other hard-worked Professors. We are glad to report, however, that Dr. Roth is improving in health.

Rev. Dr. Sadtler had the pleasure recently of consecrating a new, handsome chapel for his devoted little flock. He is giving his Mondays gratuitously to teaching in our Seminary.

Rev. E. N. Heiman, our earnest Jewish Missionary, also gives free instruction in Hebrew, several hours weekly.

The enthusiastic and zealous Dr. Clay, who is also Pastor of St. Mark's Mission, has, with the help of a number of students, started a successful mission about a mile and a half west of the Seminary. St. Mark's mission is helping to carry this new mission.

Our Seminary will celebrate Melanchthon Day, February sixteenth in St. Mark's Chapel. Three addresses will be delivered, in the forenoon, by members of the Faculty, and four, in the afternoon, by members of the Class in Church History.

Our Students' Glee Club is in considerable demand, for singing in the various churches.

There has been some sickness among our students of late, but now all are at work again.

Among our regular resident students there are fourteen ordained ministers, and eight sons of ministers.

Rev. O. K. Anderson is pastor at Fort Ransom, N. Dak., is a graduate of Augsburg Theological Seminary and belongs to the United Norwegian Church.

Rev. J. F. Svenson studied in Norway and has taught Parochial School for a number of years. He studied Theology in Northfield, Minn., and belongs to the United Norwegian Church.

Rev. Chr. Ytrehus, studied Theology at Augsburg Seminary, is pastor of a Norwegian church at La Crosse, Wis., and belongs to the Free Lutheran church.

Rev. M. Michelsen studied at same place and belongs to the same body. He has been preaching at Crookston, Minn.

Rev. H. O. Fjeldstadt, belongs to United Norwegian Church, is a graduate of Decorah College, studied Theology at Christiania, Norway, at Northfield, Minn., and at Augsburg Seminary. He is a pastor at Granite Falls, Minn.

Rev. H. Hœverstad, studied in Norway and graduated from the Theological Seminary of the United Norwegian Church in Minneapolis.

Rev. J. J. Breidablik, a member of the Hauge Synod, studied in Norway and graduated at Theological Seminary in Red Wing, Minn.

Rev. L. Harrisville, from the same Institution and Synod, is pastor of a Norwegian Lutheran church in Sioux City, Iowa.

Rev. Ernst Meinhold, formerly of the Canada German Synod, studied in the Berlin University and Mission Seminary. His brother is Professor in Bonn University.

Rev. P. C. Wike, ex-president of the Tennessee Synod, graduate of the Concordia College and Theological Seminary, North Carolina, is pastor at Tom's Brook, Va.

Rev. J. J. Clemens has been with us nearly five years. He is now on his way to Iceland to study in the University of his native land.

Times are hard everywhere. But especially so for our young unendowed Seminary. May the Lord raise up for us friends and funds in this our time of need.

Such an unexpected friend came to us lately. An unknown donor dropped into the collection plate of the

First English Lutheran church, Pittsburg, an envelope containing one hundred dollars. The inscription on the envelope was: "In loving remembrance of the late Rev. Dr. Passavant, for the Chicago Theological Seminary." May the Lord bless the unknown donor.

Our Seminary Library has of late, through the kind gifts of friends, received many valuable acquisitions, and the librarians are kept constantly busy cataloguing the books as they arrive. Among the latest additions are the works of Dr. Seiss, presented by the author; the original Basel edition of the *Magdeburg Centuries* presented by the Rev. E. F. Keever, of Boston; 8 vols. of *Philosophical Classics*, presented by Rev. W. A. Beates, of Amanda, O.; the complete works of Melanchthon, edited by Bretschneider in 28 vols., bought with a special fund through the kindness of Dr. Roth; and most valuable and rare documents and files of minutes presented by Rev. M. L. Wagner, Vandalia Ill., Rev. U. P. Heilman, of Athol, Berks Co., Pa., and Dr. Stirewalt, of New Augusta, Ind. Through an arrangement with a large publishing firm, which allows a special commission to the Seminary Library on all books ordered through the Seminary, we have also been able to add about fifty of the latest volumes in the department of Apologetics and Church Music, including among others, such works as Julian's *Dictionary of Hymnology*, the works of Green, Uhlhorn, Cave, Leathes, Douglas, Lias, Dawson, Sayce, Gess, Girdlestone, Bissell, with some of the leading works in Theological Encyclopædia, both English and German.

It may be a surprise to many to learn that we have now about 4,000 volumes in the library, of which over 2,000 are carefully selected, modern works bearing on all Departments of Theology. Most of these are the gifts of the leading publishers in this country and England. What we need is a special fund of $5,000 or $10,000 for this special purpose, and there is hope that ere long a friend of our Seminary will donate a very valuable classical library numbering hundreds of volumes.

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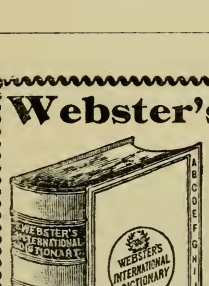

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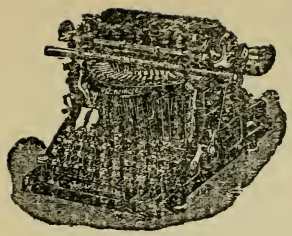

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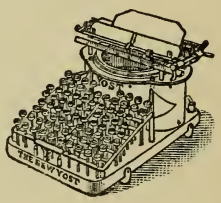

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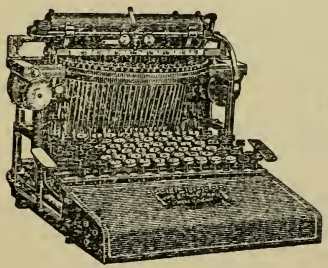

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The Bible holds a central position in the system of the Institution. The course of study aims 1) to furnish peculiarly effective methods for the study of the Scriptures in the original Hebrew and Greek, as well as in the Revised English Version; 2) to establish sound and systematic methods of investigating the Scriptures and of formulating Scriptural truth. All the sciences included in theology are logically arranged in independent courses, and each subject except Greek and Hebrew exegesis may be completed in one year. Advanced students of Theology have special advantages. In the future any regular graduate from other Theological Seminaries will receive full standing, and if he is enrolled as a regular resident student for one scholastic year, and passes a satisfactory examination in six subjects (five prescribed, Hebrew Exegesis, Greek Exegesis, Dogmatics Theological Literature, and Philosophy,—the other subject being elective) such a student, whether ordained or unordained, may receive the degree of B. D.

Systematic instruction is given in English, German, Music, and Elocution. The method of all instruction in the Institution is partly through text-books, partly by lectures, and partly through original investigation on the part of the student. Emphasis is laid on the devotional life of the student, and upon a close personal relation between instructor and pupil.

For the Annual Catalogue, address the PRESIDENT, at 1311 Sheffield Ave., Chicago, Ill.

THE CHICAGO

LUTHERAN SEMINARY RECORD

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Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

THEOLOGICAL SEMINARY EXTENSION SYSTEM.

A Theological Seminary can aid the Church in preparing and building up her Ministry to a more efficient service, in a two-fold way: 1) by giving the best possible training, practical and theoretical, to the candidates for the Holy Office during the three or four years in which they spend at the Seminary, and 2) by stimulating and guiding them in systematic study of theology after they leave the Seminary. But, in addition to this, the Theological Seminary can also be helpful to many pastors who for many years have been in active service, and who for various reasons wish to keep abreast of the advance that has been made in all departments of theological study.

The Chicago Lutheran Theological Seminary aims to accomplish both these ends in the best possible way, in so far as the Church will furnish the means for the Institution to accomplish this purpose. This Seminary has already taken the lead among all the Theological Seminaries in the United States in promoting the cause of systematic theological study on the part of Pastors in active work, for over one hundred and fifty pastors have been enrolled during the last year, as taking Post-Graduate courses.

There are now lying on our table inquiries from three

of the most influential Seminaries in our country asking for detailed information on this topic, and as we receive letters of inquiry constantly from pastors, not only of our own Lutheran Church, but from other denominations, and as there seems to be a general interest on this subject, we deem it advisable to explain more fully the aim and plans of the Post-Graduate Work for Non-Resident Pastors, and by way of preface will give the statutes which govern this Department of the work of our Seminary.

ARTICLE III.

8. The Faculty shall arrange for Post-Graduate courses of Study for Non-Resident Pastors.

9. The Faculty shall offer twenty-four courses of Post-Graduate work for Non-Resident Pastors, as follows:

POST-GRADUATE COURSES FOR NON-RESIDENT PASTORS.

I. *Exegetical Theology.*

1. Theological Encyclopædia and Hermeneutics.
2. Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. Aramaic, Syriac, and Arabic.
5. Introduction, Higher and Textual Criticism.

II. *Historical Theology.*

6. Church History and Christian Archæology.
7. Special Periods of Church History.
8. Patristics (Greek, Latin, and English).
9. Symbolics and Confessions.
10. History of Dogmas.

III. *Systematic Theology.*

11. Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Dogmatics (Latin).
14. Dogmatics (English).
15. Dogmatics (German and Scandinavian).

IV. *Practical Theology.*

16. Christian Art and Architecture.
17. Catechetics, Evangelistics, and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology.
20. Liturgics and Church Polity.

V. *Philosophy.*

21. History of Philosophy and one System.
22. Psychology and Logic.
23. Comparative Religions.
24. Rational Theism.

10. The Post-Graduate work for Non-Resident Pastors shall be carried on by correspondence, and shall be under the supervision of the Faculty.

ARTICLE V.

9. The President of the Seminary, as President of the Faculty, shall have under his immediate supervision all Post-Graduate work for Non-Resident Pastors, during the whole year, but he may call upon any member of the Faculty for assistance.

ARTICLE VII.

24. The Examination in the Post-Graduate Courses for Non-Resident Pastors shall be in all cases in writing. It shall consist in written reviews, criticisms and notes on the books studied,—such work to be examined by the Faculty and passed upon.

25. The Faculty shall draw up the regulations governing the examinations in each course, and make a permanent record of them for future guidance.

26. Graduation in eight of the twenty-four courses offered to Non-Resident Post-Graduates shall lead to the degree of *Sacræ Theologiæ Baccalaureus* (S. T. B.). One course must be taken from each of the five departments, and three are elective. No one can take up any of these Courses, unless he first reviews the corresponding course offered in the regular curriculum of the Seminary. When the degree is conferred and the diploma is awarded, a fee of twenty-five dollars shall be paid, which shall be used for the purchase of books for the Seminary Library.

27. Pastors having received the decree of B. D. or S. T. B. from this Institution may become candidates for the degree of *Sacræ Theologiæ Magister* (S. T. M.), by graduating in twenty of the twenty-four courses offered for Post-Graduate work. For this degree graduation in Hebrew and Greek Exegesis, Dogmatics in English and in German, will be required (Courses 2, 3, 14, 15). When the degree is conferred and the diploma is awarded, a fee of fifty dollars shall be paid, which shall be used for the purchase of books for the Seminary Library.

We will call attention to the following points:

1) Our simple aim is to aid studious pastors in preparing themselves for more efficient work in their ministerial labors.

2) We believe that in this way we are doing a work for the Church, that will leave its impress for good, second only to that which the Seminary aims to accomplish by its regular instruction in the lecture hall.

3) Pastors can begin their studies at any time, and this part of the Seminary's activity never ceases. Over 500 letters were written in this department alone, during the months of May to October, 1896.

4) The student can take his own time, but we would advise that he do not take up more than two or three courses at a time, and by devoting one or two hours' daily study, he will be able to finish and graduate at least in one or two courses each year. In Hebrew and Greek Exegesis it is better to let the work run over three or four years.

5) These courses are not offered for the sake of making money, as even no charge is made for postage and superintendence of study, nor is the Institution anxious about conferring degrees. It takes about four years to graduate in eight courses, if regular systematic work is done, but some will naturally require even a longer period. Many also for various reasons will fall by the way, and become discouraged, but we are ready, free of expense, to aid all, irrespective of Synodical connections, to a more thorough knowledge of the great science of theology.

6) Many may not be able to buy all the books needed, at once, but there need be no haste in completing the courses. If a pastor has a good library, the extra books required in each course will cost from $10 to $20. There is no better way for Pastors acquiring a good working library.

7) For the encouragement of those who think they are too advanced in years to review their earlier studies, or to encourage such who in the necessity of the case were ordained before they had regularly studied theology, and to give an idea what can be done, and how grateful many are for the help and stimulus afforded them, we herewith make a few selections from late correspondence in this department, and in doing this we are not betraying confidence.

"I have been in the active pastorate over thirty years, and have not labored without some success, *sed Deo soli gloria*. Notwithstanding all this, I would like to enter upon a *regular systematic study of Theology*. What has put this into my head? I have never enjoyed either a Seminary, nor a systematic theological training, but I had to pick my way as best I could. To this very day I feel and deplore this defect. Though no longer young, I think a man is never too old to learn. If nothing more, it would give me greater satisfaction. I think I would feel as if I stood upon better *terra firma*. Oh! that I had seen such an offer as made by your Seminary, years ago!"

Another writes:

"The work which your Seminary is doing in aiding Pastors in their labors may not be noised abroad in public, but it is none the less a blessed work."

Another writes:

"Your Post-Graduate Course is a God-send."

Still another:

"I learned more in these three months, taking these courses than I did in three Semesters elsewhere."

The Seminary is also prepared to offer special advantages of instruction to Pastors *who take up their residence at the Institution* for a longer or shorter period. Many of our Lutheran Pastors accustomed to preach in German or in the Scandinavian tongues are anxious to pursue the study of theology in the English tongue, in order that they may adapt themselves to the demands of the times. The plans of our Seminary are especially adapted for such, and if they are not aiming at a degree they are permitted to take up any courses they may select. In addition to the theological work proper, six hours weekly instruction is provided in English, Rhetoric, and correct pronunciation, and three additional hours weekly in Elocution. During 1896-7 we had fourteen pastors in attendance taking the regular courses. This plan of study will become popular among our younger clergy, as soon as its advantages are fully known.

The following statutes of the Seminary apply in this case:

ARTICLE VII.

22. Resident Pastors, not graduates of a College or of a Theological Seminary, in order to graduate in any course must pass the same examinations as regular students.

23. Resident Pastors and unordained students, regular graduates of a College and a Theological Seminary, possessing a working knowledge of Latin, Greek, Hebrew and German, may become candidates for the degree of B. D., under the following conditions:

1) They must be in residence at least five consecutive months of the Seminary year.

2) They must pass the Preliminary and Pass Examinations in four required courses (Hebrew and Greek Exegesis, Apologetics, and Dogmatics) and in two electives with a grade of 90 out of a possible 100.

R. F. W.

THE THOUGHT AND THE PLACE OF THE PSALMS.

Book IV. The Divine Discipline.

Containing Psalms pre-exilic in writing, but compiled probably by Ezra and Nehemiah after the captivity.

15. Impending Doom. Pss. xc.-c.
    a. The Mosaic Preface. Ps. xc., xci.
        Ps. XC. *Mercy after long chastisement.*
        Prayer of Moses.
        The Cause of Discipline. Num. xiv. 26-35.
        The Occasion for Writing. Num. xx. 22-29.
        The Time of Writing. Deut. xxxi. 19, 20.
        Authority. Faus. 297; Del. 1, 23.
        Ps. XCI. *Deliverance from the Plagues.*
        Song of Moses.
        The Occasion for Writing. Ex. xii. 29-36.
        The Time of Writing. Num. xiv. 11-25.
        Authority. Faus. 300; Del. 3, 19.
    b. Messianic Types. Ps. xcii.-c.
        Ps. XCII. *The Holy Convocation.*
        1 Kings i. 40, 41.
        At the first anointing of Solomon and insurrection of Adonijah.
        Authority. Smith's Bib. Dict. *David*, 564.
        Ps. XCIII. *The Royal Theme above the Sea of Peoples.*
        1 Kings i. 38, 39.
        The second anointing of Solomon.
        Ps. XCIV. *Prayer and Solace under Suffering.*
        2 Chron. xxxiii. 3-10.
        Persecution of Manasseh. 2 Kings xxi. 16.
        Martyrdom of Isaiah. Heb. xi. 37.
        Authority. Faus. Bib. Cyc., *Isaiah*, 313.
        Ps. XCV. *Summons to Worship and Obedience.*
        At Hezekiah's Recovery.
        2 Chron. xxxiii. 24; 2 Kings xx. 6; Isa. xxxviii. 10; xxxiii. 24.
        Authority. Stanley Jew. Ch. 2, 536; Faus. 308.
        Ps. XCVI. *Leading Captivity Captive.*
        1 Chron. xv. 1; xvi. 1, 23-33; Stanley Jew. Ch. 1, 422.
        Hezekiah's Invitation to the Passover.
        2 Chron. xxx. 6-9. See Faus. 309.
        Ps. XCVII. *The Breaking through of the Kingdom of God, the Judge, and Saviour.*
        In the Deliverance of Jehoshaphat.
        2 Chron. xx. 23.
        Authority. Hengstenberg, Faus. 313.

Ps. XCVIII. *Greeting to Him who is revealed in Righteousness and Salvation.*
By Jehoshaphat's Hymn of Praise.
2 Chron. xx. 21.
Authority. Faus. 313.

Ps. XCIX. *A Song of Praise to the thrice Holy One.*
In Hezekiah's Day of Fear.
2 Kings xix. 15-19; 2 Chron. xxiii. 17; Isa. xxxvii. 14-20.
Authority. Faus. 313.

Ps. C. *Summons to the whole world to serve the Living God.*
Through Hezekiah's Hymn of Praise.
2 Kings xix. 33, 36; 2 Chron. xxxii. 21 b.; Isa. xxxvii. 7, 37.
Authority. Faus. 315.

16. The New House of Bondage. Pss. ci.-cvi.

a. The Pledge to David. Pss. ci.-ciii.

Ps. CI. *The Vows of a King.*
David's Longing for the Ark.
2 Sam. vi. 9-11; 1 Chron. xiii. 12-14.
Authority. Del. 3, 74.

Ps. CII. *Manasseh's Repentance.*
2 Chron. xxxiii. 10-13.
David's Forebodings. 2 Sam. xxiii. 5.
David's Repentance. 1 Chron. xxi. 30.
Authority. Faus. 317.

Ps. CIII. *The Source of Blessing.*
2 Sam. vi. 12 a; Faus. 316.
The Secret Power in David's House. 1 Chron. xvii. 27.

b. The New Covenant. Pss. civ.-cvi.

Ps. CIV. *The Heptameron of New Creation.*
Illustrated by the History of Creation.
Showing Comfort of Divine Love and Power in Nature.
The *Fact.* 2 Chron. xxxvii. 22, 23.
The Hope. Ezek. xxxvii. 9-14.
Authority. Del. 3, 137.

Ps. CV. *God's Hand in History.*
Dan. vi. 25-28.
vs. 1-15, Promised Rest in Canaan. 1 Chron. xvi. 8-22.
vs. 16-24, The New Joseph. Dan. vi. 2.
vs. 25-45, The New Moses. Dan. vi. 25.
Authority. Del. 3, 137.

Ps. CVI. *The New Exodus.*
Realized. Ezra i. 5-11.
Prophesied. Jer. xxxii. 37-41; Ezek. xxxvi. 24.
Authority. Del. 3, 137.

Scottdate, Pa. J. C. F. Rupp.

CHARLES SIDNEY PASSAVANT, ESQ.

His final illness was of but a short week's duration. For the several preceding years, by reason of waning strength, he had gradually withdrawn from the activities of business life. The end came July 25th, 1894, at his home, Zelienople, Butler Co., Penn. Charles Sidney Passavant went to his eternal rest at the ripe age of 78 years, three months and five days. On Friday, July 27th, his burial took place; his friends and neighbors assembling in great concourse to testify the high esteem in which he was held by the community in which his entire life had been passed.

His parents, Philip L. and Zelie Passavant, in the early part of the century had made this beautiful spot in the valley of the charming Connoquenessing their home. In the village, named after his excellent mother, he grew to manhood with his brother, the Rev. William A. Passavant, D. D., of blessed memory, who but two months before had preceded him beyond the shoreless sea. Between these men, *Par nobile Fratrum*, the tenderest affection existed during their lengthened years. In life they were not divided; by death they are not separated.

Mr. Passavant was a merchant, taking the business which his father established in 1807 and successfully conducting it for fifty-five years. In his business relations he was

> "An honest man,
> The noblest work of God."

His word was never doubted; his fairness and honor never questioned. Generous toward others, severely just toward himself, he built up an enviable patronage. He oppressed no one, and many whose dues to him were forgiven, hold his name in grateful remembrance.

But better yet, Mr. Passavant was,—

> "A Christian gentleman,
> The highest type of man."

His sterling character received its first impress from the lessons learned at his pious mother's knee. They developed under the blessed influence of a godly home. In early youth, at the sacred altar of St. Paul's German

Charles Sidney Passavant, Esq.

Lutheran church, Zelienople, after instruction by the Rev. G. C. Schweitzerbarth, he assumed for himself the holy vows of confirmation. The grace of God rested with him, and with conscientious fidelity he sought to know and to do his duty toward God and man. His character developed with his years, and attained a fullness and completeness almost ideal, and not often realized.

His nature was sympathetic. He deeply felt the sorrows, ills and misfortunes of his fellow men. Without display, quickly, delicately, promptly, as a faithful steward of his divine Master, he gave his alms. To this day, many who shared his benefactions do not know the source of their relief. In later years, when his memory of passing events failed, with tenderest solicitude he remembered and inquired for the aged sick and infirm. A model of refinement and gentleness in his daily life, his memory is dear to those who knew him; children cherish the kindest recollections of him, his aged and lifelong associates as one unite to say, "He was a good man."

Faithful to his God, he was loyal to his beloved Lutheran Church. Unobtrusive, he neither sought nor cared for place or preferment; yet with painstaking fidelity he discharged the duties laid upon him, and gave his full share of the offerings through which the varied activities of the Church are sustained. Even among his intimate friends, few knew how regular and generous were his benefactions in behalf of Christian education, missions and works of mercy.

When Rev. G. Bassler, in 1843 established the English Lutheran church at Zelienople, Mr. Passavant took part in and united with the congregation. For fifty years, with special acceptance to the congregation, he served as its treasurer; and every pastor throughout that long period would bear willing testimony to his kindly thoughtfulness. Almost without an interruption during these years, he was also a member of the Council of his church. Whilst health allowed he was constant in his attendance upon the services and in the use of the Holy Sacrament. Wise in counsel and prudent in action, he was a very pillar of the church. His labors and con-

tributions greatly aided in the erection of the first, and later, of the present beautiful church edifice, and in the securing of its commodious grounds adjacent.

When the Pittsburgh Synod of the Evangelical Lutheran Church was organized, January 14th, 1845, Mr. Passavant was present as delegate from the parish of Rev. G. Bassler, and took substantial part, as one of the founders of this vigorous "Missionary Synod."

Ever since the organization of the Orphans' Home and Orphans' Farm School, nearly a half century ago, Mr. Passavant was one of the "Board of Visitors," and seldom missed an annual meeting. When the Orphans' Farm School was established at Zelienople, Pa., he was appointed a member of the Executive Committee, and gave cheerfully the benefit of his ripe counsel and business experience as the interests of the Institution made their heavy demands upon him.

At the establishment of the Chicago Lutheran Theological Seminary, he greatly rejoiced, because of his long and deep interest in the Home Mission work of the Lutheran Church in the great West and North West. From him, his brother, the Rev. W. A. Passavant, D. D., received much encouragement in the laborious but hopeful undertaking.

On March 9th, 1870, Mr. Passavant was united in marriage with Miss Jane, daughter of the late Edward Vance Randolph of Zelienople, Pa. Mrs. Passavant, a son and a daughter, survive, to lament the loss of a most loving husband, a kind and affectionate father; who found his highest happiness in the bosom of his home and family, and studied to provide for their pleasure and comfort.

As a memorial to the Christian character and noble manhood of her devoted husband; as a thank offering to God for the happy years enjoyed with him; and that the good work in which he was so deeply interested, might be aided and continued, Mrs. Jane R. Passavant three years ago, gave to the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill., the sum of Five Thousand Dollars for the establishment of the *Charles Sidney Passavant Foundation;* the income from which is to be used yearly to aid at least three worthy

and needy young men in preparation for the office of the Holy Ministry.

May the recipients of this helpful benefaction from year to year be filled with the rich gifts of the Holy Spirit, that the churches may reap many a precious harvest through their zealous and holy lives and service. "Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

H. W. R.

SOME RECENT BOOKS.

(Under this heading we will notice, from time to time, such new books as we regard of permanent value. We do not obligate ourselves to notice all the books sent for review.)

NEVIUS, JOHN L., D. D. *Demon Possession and Allied Themes.* Being an inductive study of Phenomena of our own times. With an Introduction by Rev. F. F. Ellinwood, D. D., Secretary of the Board of Foreign Missions of the Presbyterian Church. Second edition. Fleming H. Revell Co., Chicago, Toronto, New York. 1896.

Dr. Nevius was for forty years a missionary in China, and made the question of "demoniacal possession" as seen among the Chinese a special study. All those who accept the teaching of the Bible as to the reality of demoniacal possession, will find in this work strong arguments to prove that such demoniacal possession still exists. This work contains an able discussion of the whole subject in all its bearings upon the many false teachings now in vogue, and gives, in our judgment, the best solution of what is known as Modern Spiritualism or Spiritism. We know of no better work on this whole subject of demonology, and it is especially helpful in being an excellent guide to the best literature on this and allied subjects.

WILLIAMS, EDWARD F., D. D. *Christian Life in Germany as seen in the State and Church.* Fleming H. Revell Co., New York, Chicago, Toronto. Pp. 320. Price $1.50.

What surprises us is that the author, the Western Editor of the *Congregationalist,* although he seems to know very little of the wonderful progress which the Lutheran Church has made in this country, should nevertheless write, with such sympathy and true insight, of

the religious and social life of Germany. Special chapters are devoted to the work of Foreign Missions, the Inner Mission, the Deaconess' Institutions, and the Social and Industrial movements of the day. This work is of special interest to a Lutheran and deserves a wide circulation.

MEYER, REV. FREDERICK. *Deaconesses and their Calling.* A Hand-book for the Instruction of Probationers. Translated from the Second German edition by Emma A. Endlich. Geo. Brumder, Milwaukee, Wis. Pp. 58. Price 35 cents.

This work was originally prepared by the Rector of the Evangelical Lutheran Deaconess Institution at Neuendettelsau, and has been translated for use in the various Deaconess' Institutions of the Lutheran Church in this country. Copies of this work ought to be found in every pastor's library, as well as in all our Sunday school libraries.

BLAIKIE, W. G., D. D., LL. D. *The Personal Life of David Livingstone.* Fleming H. Revell Co. Pp. 508. Price $2.00.

The Fleming H. Revell Company has been greatly aiding the cause of Foreign Missions by publishing neat and inexpensive books about missions and missionaries. This is the standard biography of Livingstone, but the high price of the original edition was the only obstacle to its popularity. After having been out of print for many years, it has now been republished in this beautiful and popular edition. Such works ought to be read by all interested in missions, by our Sunday school teachers, and the members of Bible Classes.

CHAMBERLAIN, REV. JACOB, M. D., D. D. *In the Tiger Jungle.* Stories of missionary work among the Telugus of India. Fleming H. Revell Co. Pp. 218. Price $1.00.

Dr. Chamberlain was for thirty-seven years a missionary of the Reformed Church in America among the Telugus and knows how to make the history of mission life interesting and fascinating. This work ought to be read by all Lutherans who are interested in the work of the General Council among the Telugus in India. The very titles of these chapters impel us to read: "In the Tiger Jungle," "The Man with the Wonderful Books," "Encounter with a Ten-foot Serpent," "An Audience of Monkeys," "Unhatchable Ink-bottles," etc. The book

is well illustrated with plates, and is more interesting than three-fourths of the books now found in Sunday school libraries.

SHINN, G. W., D. D. *Some Modern Substitutes for Christianity.* Pp. 87. Price 50 cents.

WOLCOTT, P. C., B. D. *What is Christian Science?* Fleming H. Revell Co. Pp. 63. Price thirty-five cents.

To those who are in danger of being misled by the false sophistries of theosophy, spiritualism, and Christian Science, we would recommend that they read these books in order to see what kind of husks these Isms would offer in place of Christianity.

SCOTT, HUGH M., D. D. *Origin and Development of the Nicene Theology*, with some reference to the Ritschlian view of Theology and History of Doctrine. Chicago Theological Seminary Press (Congregational). Pp. 390. Price $1.50 net.

These lectures were delivered on the Stone Foundation at Princeton Theological Seminary, in 1896, and in Chicago before the Congregational Theological Seminary, in which institution Dr. Scott holds the chair of Ecclesiastical History. These lectures are an able defense of Nicene Theology and a good antidote to the negative tendencies of the schools of Ritschl and Harnack. We hope that many of our clergy will read this able work, and commend it especially to those studying the History of Doctrines.

GERFEN, ERNST. *Baptizein.* The voice of the Scriptures and Church History concerning Baptism. Lutheran Book Concern, Columbus, Ohio. Pp. 236. Price $1.00.

A most readable and interesting book on the whole subject of Baptism. The author has gathered much information together, and the work is well adapted to put in the hands of Lutheran laymen who come in contact with the Baptists, Campbellites, and others, who have unscriptural views on Baptism.

THE DOCTRINE OF THE DIVINE ATTRIBUTES.

In the January number of the RECORD we published *Outline Notes* on the recognition of God as Holy Love, and after adding a few thoughts from Gerhard, we continue our discussion of the *Divine Attributes.*

9. The older theologians well perceived that the fundamental axiom, that God is love (1 John 4:16), contained the entire knowledge of God. Gerhard calls it a practical, ethical, active definition of God.

10. *Gerhard:* The God of revelation is rightly defined as Love, because He does everything in and from love—from love proceed all the works of God....So also does the practical knowledge of God consist in love. It profits nothing to dispute with subtlety concerning God, and meantime to be without love to that Highest Good, that Essential Love.

IV. *Literature:* Luthardt, *Kompendium*, sec. 28; Sartorius, *Doctrine of Divine Love*, pp. 3-20; Weidner, *O. T. Theology*, sec. 44-48; Martensen, *Christian Ethics*, Vol. I., pp. 61-75; *Dogmatics*, sec. 51; Van Oosterzee, *Christian Dogmatics*, sec. 50; Delitzsch, *Biblical Psychology*, pp. 222-229; Strong, *Systematic Theology*, pp. 127-130, 140-143; Thomasius, *Christi Person und Werk*, sec. 16, 26; Frank, *Wahrheit*, sec. 16, 19.

SEC. 8. *The Doctrine of the Divine Attributes.*

I. Definition of the Divine Attributes and their Relation to the Divine Essence.

1. The divine attributes do not denote anything superadded to the divine essence, but are only inadequate conceptions of an infinitely perfect essence (*Quenstedt*).

2. These attributes, however, are not merely different conceptions in our minds, but different modes in which God reveals Himself.

3. Considered in and of themselves, they are really and absolutely one with the divine essence. The attributes cannot be separated from God, since they are the very essence of God (*Gerhard*).

4. These attributes are called *affections*, because they treat of and designate the divine essence; they are called *attributes*, because they are attributed to God by our intellect; and are called *perfections*, because they most perfectly declare God's essence.

5. Although we may in a certain sense make a distinction between essence and attributes, this is only a *formal* distinction, one in thought, not in fact. *Hollaz*: "Divine attributes are distinguished from the divine essence and from each other, not *nominally*, because divine attributes imply distinct conceptions, nor *really*, because the divine essence is most simple, destitute of all real composition, but *formally*, because we form single conceptions of the operations of the single attributes, although they do not exist separately in the divine nature."

6. The attributes of God are not merely our subjective conceptions of God, as the Pantheists and Nominalists maintain, "but have existed in essential objectivity in God, before all activity of the distinguishing human intellect was called into existence" (*Rothe*).

7. We teach, therefore, with the Realists (of one class), that the attributes of God are objectively true as revealed, and have therefore their ground in the divine essence (*Martensen*). They have an objective existence.

8. The divine attributes belong to God, not as though they

made up His nature, as though His whole being consisted only of the combination of the same; but because they are the *forms* and *outward* expressions, in which His Essence is revealed and becomes manifest" (*Bruch*). They manifest the Divine Essence.

II. Methods of Determining the Divine Attributes.

1. Two ways have been used in times past to obtain a knowledge of the attributes of God, 1) by combining the statements of the Bible, as perfectly as we can, and 2) by the reason attempting to enumerate all the perfections of God.

2. The Scholasticism of the Middle Ages, adopted by our older Dogmaticians, sought to determine the Attributes of God in a three-fold way,—1) of eminence, 2) of negation, and 3) of causality.

3. The *way of eminence* ascribes to God, in the highest sense, all the perfections which we can discover in His creatures. Whatever exists in an effect, pre-exists in the cause.

4. The *way of negation* removes from our conception of God all imperfections which we observe in creatures, and attributes to Him all the opposite perfections. There is no defect in Him who is supremely perfect. *Hollaz:* Relying upon this principle, we call God independent, infinite, incorporeal, immense, immortal, incomprehensible.

5. The *way of causality* recognizes from the effects an efficient first Cause, and predicates of God those attributes which are necessary to create, preserve, and govern, the world of nature and mind.

6. Though this three-fold method seems valuable, it has its limitations, and promises far more than it really gives.

7. "Infinitely preferable to the method of an arid reasoning is the thoughtful observance of God's *revelation* of Himself, in His Word, works, and ways, which rival each other in their unceasing manifestation of His attributes" (*Van Oosterzee*).

III. The Classification of the Divine Attributes.

1. Various classifications have been proposed, the object in view being order and clearness of presentation, as *negative* (unity, simplicity, immutability, infinity, immensity, eternity) and *positive* (life, knowledge, wisdom, holiness, justice, truth, power, goodness), the former denying certain imperfections, and the latter affirming perfections, concerning God.

2. Instead of using the terms negative and positive, many distinguish them as absolute and relative (that is, attributes which express the relation of God to Himself, and His relation to the world), immanent and transitive (the former relating to God as He is in Himself, the latter referring to actions outside of Himself), or quiescent and operative.

3. All these terms do not express different modes of classification, but simply different modes of designating the same classification.

4. Philippi adopts a three-fold division: 1) of Absolute Being; 2) of Absolute Personality; and 3) of Holy Love. If we regard God as the Absolute Being in His relation to the world, we obtain the attributes of eternity and omnipresence; if we conceive of God

as the Absolute Person, we obtain the attributes of omnipotence and omniscience; if we conceive of God as Holy Love, we obtain the attributes of divine wisdom, divine justice, and divine goodness. From the contemplation of these attributes we derive all the other attributes of God.

5. Luthardt adopts the following classification:
   I. Relation of God to the natural world—
      1) Absolutely.—Eternity, immensity, immutability.
      2) Relatively.—Omnipresence, omnipotence, omniscience, wisdom.
   II. Relation of God to the moral world—
      1) Absolutely.—Holiness, justice, truth.
      2) Relatively.—Love, goodness, grace, mercy, faithfulness.
6. We prefer the following classification:
   I. Attributes of Divine Essence.
      Aseity, infinity, unity, eternity, immutability, immortality, spirituality, simplicity, invisibility, immensity, omnipresence, goodness, blessedness.
   II. Attributes of Divine Knowledge.
      Omniscience, wisdom.
   III. Attributes of Divine Will.
      Omnipotence, holiness, justice, faithfulness, truth, goodness, grace, mercy.

IV. The Particular Attributes.

1. By *aseitas* or self-existence is meant that attribute of God by which He is the *cause of Himself*, self-existent, complete in and of Himself, not dependent on any other being. Acts 17:24, 25. "For who hath known the mind of the Lord? or who hath been his counselor?" Rom. 11:34.

2. God is *infinite*, because no limitation can be assigned to His essence, either of time, or place, or of anything else. He is exalted above all we can know or think. "His greatness is unsearchable." Ps. 145:3.

3. *Unity* is that attribute of God, by which we conceive the divine essence to be absolutely single. "The Lord our God is one Lord" (Deut. 6:4), "there is none else beside him" (Deut. 4:35). Mark 12:29; 1 Cor. 8:4; Eph. 4:6.

4. *Eternity* is that attribute by which God is freed from all succession of time, without beginning or end, and contains in Himself the ground or reason of time. Isa. 44:6, "I am the first, and I am the last; and beside me there is no God." To Him, past, present, and future are *one eternal now*, for with God there is no time.

5. In the conception of eternity is involved also the notion of the *immutability* of God, which consists in this, that God is liable to no change either as to His essence, or as to His will or purpose. Ps. 102:27, "Thou art the same"; James 1:17, "with whom can be no variation." Mal. 3:6, "For I the Lord change not."
   1) When in Scripture (Gen. 6:6) repentance is ascribed to God, this must be explained in the light of Num. 23:19, for this does not imply any change in God, but in His relations to men.

2) When prophecies are not fulfilled, this can be explained from the conditional nature of prophecy. See Jonah 3:4, 10; Jer. 18:7, 8.
3) In the Incarnation there is no change in the divine nature, but in the divine mode of manifestation. This has a bearing on the Kenotic theory.
4) The immutability of God is consistent with His activity in nature and grace.

6. To the eternal God are also ascribed the attributes of life or *immortality* and incorruptibility (Rom. 1:23; 1 Tim. 1:17).
1) God is life 1) essentially, having life in Himself and of Himself, by His own nature and essence (John 5:26); and 2) effectively, because He is to all the cause and origin of life, not formally, but causally (Acts 17:28). (*Quenstedt*).
2) When God is described as incorruptible, the idea is that He is the Imperishable One, because His nature is unchanging and based on itself, and is equivalent to "He only hath immortality" (1 Tim. 6:16).

7. *Spirituality*. God is absolute, pure immaterial Spirit (John 4:24). Negatively, materiality is excluded; positively, God's essence is Spirit.

8. Involved in the divine spirituality is the attribute of *simplicity*, by which God is not compounded of matter and form, of integral parts, either as to His nature or substance. Ex. 3:14, "I AM THAT I AM." This attribute implies His indivisibility.

9. The immateriality and spirituality of God implies His *invisibility*. "The invisible God" (Col. 1:15).

10. The infinity of God, with respect to time, is eternity, and with respect to space, is *immensity*. This attribute of *immensity* includes the idea that the essence of God 1) is not subject to limitations of space, and 2) is above all space, being Himself the cause of space. Space itself is a creation of God Rom. 8:39, "nor height, nor depth, nor any other creature."

11. From the immensity of God follows 1) the attribute of *illocality*, that God is absolutely everywhere, and 2) that of *omnipresence*, by virtue of which God is present to all His creatures.
1) This presence of God is not simply one of *effectual operation*.
2) Nor one only by *sight* and *knowledge*.
3) But God in His entire *essence* is present at the same moment everywhere.
4) This is not a local or *circumscriptive* presence, as if God could be comprehended or circumscribed.
5) Nor a *definitive* presence, in the way angels are present, who are present somewhere, without the local occupation of space.
6) But a *repletive* presence, which belongs to God alone *per se* and essentially, by which God, being confined to no place because of the immensity of His essence, fills all space.
7) But this omnipresence is not of necessity, which is the

CHICAGO SEMINARY ITEMS.

CALENDAR.

1896.

Oct. 1.—*Thursday*, 10 A. M. Fall Term begins.
Dec. 17.—*Thursday*, 9 A. M. Preliminary Examinations begin.
Dec. 23.—*Wednesday*, 5 P. M. Fall Term ends.

CHRISTMAS HOLIDAY.

1897.

Jan. 5.—*Tuesday*, 9 A. M. Spring Term begins.
Jan. 6.—*Wednesday*, 5 P. M. Preliminary Examinations end.
April 19.—*Monday*, 2 P. M. Pass Examinations begin.
April 26.—*Monday*, 5 P. M. Pass Examinations end.
April 27.—*Tuesday*, 10 A. M. Examinations by the Directors.
April 28.—*Wednesday*, 10 A. M. Board of Directors meets.
April 28.—*Wednesday*, 8 P. M. Annual Address.

SUMMER VACATION.

Oct. 6.—*Wednesday*, 10 A. M. Board of Directors meets.
Oct. 7.—*Thursday*, 10 A. M. Fall Term begins.
Oct. 7.—*Thursday*, 2 P. M. Matriculation Examinations.
Oct. 9.—*Saturday*, 9 A. M. Final Examinations.
Dec. 20.—*Monday*, 9 A. M. Preliminary Examinations begin.
Dec. 23.—*Thursday*, 5 P. M. Fall Term ends.

CHRISTMAS HOLIDAY.

1898.

Jan. 3.—*Tuesday*, 9 A. M. Spring Term begins.
Jan. 3.—*Tuesday*, 2 P. M. Preliminary Examinations begin.
April 27.—*Wednesday*, 8 P. M. Annual Address.

FORMER STUDENTS.

Of those who have studied in our Seminary there are now forty-six in the active ministry. Since the appearance of the last Catalogue the degree of S. T. B. has been conferred upon

Rev. Arthur F. Hertel, A. M., Bunker Hill, Ill.;

and the degree of B. D. upon

Rev. Thormond Severin Kolste, Benton, Iowa.
Rev. O. G. U. Siljan, Northwood, Iowa.
Prof. Charles O. Solberg, Ottawa, Ill.
Rev. Isaiah Whitman, Newberry, Ind.

CATALOGUE OF STUDENTS.

SIXTH YEAR, 1896–97.

Candidates for the Degree of Baccalaureus Sacræ Theologiæ.

LAURY, REV. PRESTON A.,* - - - - - Marietta, Pa.
REHRIG, REV. W. M., PH. D.* - - - Greenville, Pa.

Candidates for Graduation with the Degree of B. D.

BENZE, CHARLES THEODORE, - - - - - Erie, Pa.
HALL, WILLIAM, - - - - - - Sheet Harbor, N. S.
HOEFER, BENJAMIN FRANKLIN, - - - - Dayton, Ohio.
WILKE, OTTO JOHN,† - - - - - - Madison, Wis.

Candidates for Graduation.

CLEMENS, REV. JOHN JONSSON, - - - Glenboro, Manitoba.
CRILE, AUSTIN DANIEL, - - - - - - Baltic, O.
EVANS, REV. WILLIAM,† - - - - - Goshen, Ind.
FROBERG, JOHN, - - - - - - - - Chicago, Ill.
HOGSHEAD, LUTHER, - - - - - Arbor Hill, Va.
JENSEN, FRANK EDWARD, - - - - - Chicago. Ill.
KUHLMANN, REV. ERNST JOHN EMIL,† - Pemberville, O.
MENGERS, VIGGO JULIUS, - - . Fredericia, Denmark.

ANDERSEN, REV. OLE CHRISTIAN, - - Fort Ransom, N. D.
Takes 8, 9, 10, 12, 13, 16, 17, 18.
ARBAUGH, ALONZO HARVEY, - - - - - Kilgore, Ohio.
Takes 2, 4, 6, 11, 12, 13.
ARNDT, JAMES ALLEN, - - - - - - Arnt, N. C.
Grad. 1, 2, 4, 5. *Takes* 3, 6, 7, 8, 10.
BARRON, ANDREW CORNELIUS, - - - Stoughton, Wis.
Grad. 1, 2, 3, 4, 5. *Takes* 6, 7, 8, 9, 10, 11, 14, 17.
BEISTEL, FRANKLIN SMITH, - - - Pleasant Unity, Pa.
Grad. 1, 2, 3, 4, 5. *Takes* 6, 7, 8, 9, 10, 14, 17.
BENSON, THOR JORGEN, ESQ., - - - - Chicago, Ill.
Takes 1, 2, 4, 5.
BENZE, ALBERT LOUIS, - - - - - - Erie, Pa.
Grad. 2, 3, 4. *Takes* 1, 5, 6, 7, 8, 9.
BOULTON, MERRELL ELWOOD, - - - - Goshen, Ind.
Grad. 1, 2, 4. *Takes* 3, 5, 6, 7, 8, 14.
BREIDABLIK, REV. JOHN JOHNSON, - - - - Chicago, Ill.
Takes 1, 6, 10, 11, 12, 13, 14, 16.
BRUNNER, PER ALEXANDER, - - - - Stockholm, Sweden.
Takes 1, 2, 4.
CORBET, ZENAN MELANCHTHON, - - - Van Wert, Ohio.
Takes 1, 2, 3, 4.
EITTREIM, KNUTE OLSON, - - - - - Chicago, Ill.
Grad. 4. *Takes* 2, 5, 6.

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* Post-graduate Department. † Former student, non-resident.

ESPESETH, OLE KNUTSEN, - - - - - Erskine, Minn.
Takes 1, 2, 3, 4, 5.

FJELDSTAD, REV. HALVOR, - . - . Granite Falls, Minn.
Takes 6, 8, 10, 11, 12, 13, 14.

FORSBERG, GUSTAVE, - - - - - Manistee, Mich.
Takes 1, 2, 3, 4, 5.

FREDERICK, PAUL WILLIAM HERMAN, - - Washington, Pa.
Takes 1, 2, 3, 4, 5, 6, 7, 8, 9, 17.

FRISHKORN, JOHN ADAM, - - - - - Burgettstown, Pa.
Grad. 1, 2, 3, 4, 5. *Takes* 6, 7, 8, 9, 10, 14, 15.

GERBERDING, PAUL JAMES, - - - - - Pittsburgh, Pa
Takes 4.

HABERLAND, MICHAEL EDMUND, - - - - Chicago, Ill.
Takes 2, 4.

HAECKER, EDWARD, - - - - - - Iowa City, Iowa.
Grad. 1, 2, 4, 5, 6. *Takes* 3, 7, 8, 10, 11, 14, 15, 16.

HANSEN, ERIK, - - - - - - - - Assens, Denmark.
Grad. 2, 4. *Takes* 1, 3, 5, 6, 8.

HARRISVILLE, REV. LARS, - - - - - Sioux City, Iowa.
Takes 8, 10, 11, 12, 13, 14, 16, 20.

HOEVERSTAD, REV. HELGE, - - - - - Holden, Minn.
Takes 1, 6, 11, 12.

HOLL, WILLIAM FREDERICK, - - - - - Boston, Mass.
Grad. 3, 4. *Takes* 1, 2, 5, 6, 7, 9.

HOOKLAND, SIBERT, - - - - - - - Mabel, Minn.
Takes 1, 2, 3, 5.

JENSEN, JENS KRISTIAN, - - - - - - Tuxedo, Mo.
Takes 1, 2, 6, 14, 15, 16, 17.

JENSEN, JENS PETER, - - - - - - Assens, Denmark.
Takes 2, 4.

JOHNSON, EDWARD, - - - - - - - Addison, Iowa.
Grad. 1, 5, 11, 12, 13. *Takes* 2, 4, 6, 7, 10, 14, 15.

KABELE, GEORGE PHILIP, - - - - - - Platteville, Wis.
Grad. 1, 2, 4, 5, 6. *Takes* 3, 7, 8, 10, 11, 14 16.

LANG, NELS NELSON, - - - - - - - Oestofte, Denmark.
Grad. 1, 2, 3, 4, 5, 6. *Takes* 7, 8, 9, 10, 11, 12, 13.

LARSEN, LEWIS CHRISTIAN, - - - - - - Racine, Wis.
Takes 2, 3, 6.

LIPPARD, CEPHAS KELLEY, - - - - - Statesville, N. C.
Takes 1, 2, 3, 4, 5, 6.

LUZ, NATHANIEL SIGISMUND, - - - - - Dubuque, Iowa.
Grad. 1, 2, 4, 5. *Takes* 3, 6, 7, 8, 11, 14, 15.

MADSEN, JAMES, - - - - - - - Svendborg, Denmark.
Takes 1, 2, 4, 5.

MARTEINSON, RUNOLFER, - - - - Anausa, Manitoba.
Takes 1, 2, 3, 4, 5, 6.

MARTIN, REV. EDWARD, - - - - - Sacred Heart, Okl.
Takes 3, 6, 8, 10, 11, 12, 13.

MAURITZSON, JULES, - - - - - Marsvinsholm, Sweden.
Takes 1, 2, 3, 4, 5.

MEINHOLD, REV. ERNST, - - - - - - Adrian, Mich.
Takes 7, 8, 9, 10, 11, 12, 13, 14 15, 17, 18, 20.

MICHELSEN, REV. MICHAEL, - - - - Crookston, Minn.
Takes 1, 6, 10, 11, 12, 14, 17.

MILLER, CALVIN LUTHER, - - - - - - Eli, N. C.
Grad. 1, 2, 3, 4, 5. *Takes* 6, 7, 8, 9, 10, 11, 14.

MOELLER, JENS, - - - - - - - - Elk Horn, Ia.
Takes 1, 2, 6, 10.

PEARCH, LORAN OTTO, - - - - - - Sherodsville, O.
Grad. 1, 2, 3, 4, 5. *Takes* 6, 7, 8, 9, 10, 14, 15.

REED, HARRY BERTRAM, - - - - - Pittsburgh, Pa.
Takes 1, 2, 3, 4, 5, 6.
SCHROEDER, AUGUST HENRY, - - - - - Chicago, Ill.
Takes 2, 4, 5.
SCOTT, JENS SVEREN HANSEN, - - - Brundby, Denmark.
Takes 2.
SHUEY, JOHN WILLIAM, - - - - - - Swoope, Va.
Grad. 2, 3, 4, 5. *Takes* 1, 6, 7, 8, 12, 13, 14, 15.
SVENSON, REV. JOHAN FREDERICK, - - - Holden, Minn.
Takes 1, 10, 11, 12, 14.
TELLEEN, SAMUEL FREDERICK, - - - Rock Island, Ill.
Takes 1, 2, 3, 4, 6, 7.
THOMPSON, THOR CARLYLE, - - - - Moscow, Wis.
Takes 1, 2, 3, 4, 5 8.
TRABERT, EARNEST ANTON, - - - - Wilkesbarre, Pa.
Grad. 1, 2, 3 4, 5. *Takes* 6, 7, 8, 9, 10, 14, 15, 20.
VETELL, CARL WERNER, - - - - - Sioux City, Ia.
Takes 1, 2, 3, 4, 5.
WARSTLER, CHARLES LEE. - - - - - Canton, O.
Grad. 4. *Takes* 1, 2, 3, 5.
WESWIG, CARL MARCUS, - - - - - Milwaukee, Wis.
Grad. 1, 2, 3, 4, 5. *Takes* 6 7, 8, 9 10, 14, 15, 17.
WIKE. REV. POLYCARP C. - - - - Tom's Brook, Va.
Takes 1, 2, 3 6, 11, 12, 14 15.
WOLD, OSCAR RUDOLPH, - - - - Twin Valley, Minn.
Grad. 1, 2 4 5, 6 *Takes* 3 7, 8 10, 14.
YTREHUS, REV. CHRISTOPHER, - - - La Crosse, Wis.
Takes 1 6 8, 10, 11, 12,
YUNG, REV. HERMAN AMBROSE, - - - - - Lake, Ind.
Grad. 1, 2, 3, 4, 5, 6, 7, 10, 11, 12, 13, 14, 16. *Takes* 8, 9 15.
ZUNDEL, JOHN ALLEN, - - - - - Greensburg, Pa.
Grad. 1, 2, 3, 4, 5. *Takes* 6, 7 8, 9, 10, 14.

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*Post-Graduates.**

ANDA, REV. A. C., - - - - - - Tacoma, Wash.
Takes 2, 3, 18, 22.
ARLEN, REV. EDWARD, - - - - - Rockwell, Iowa.
Takes 1, 3.
AURAND, REV. C. M. - - - - - - Berwick, Pa.
Takes 1.
BAINES-GRIFFITH, REV. D., - - - - Kansas City, Kan.
Takes 1, 3, 5, 6, 7, 11, 14 19.
BALLENTINE, REV. S. C., - - - - White Rock, S. C.
Takes 3, 12, 18.
BECK, REV. A. R., - - - - - - Rightwell, S. C.
Takes 1, 2, 4, 5.
BERGIN, REV. ALFRED, B. D. - - - - Warren, Minn.
Takes 2, 3, 5 6, 11, 21, 22.
BIERMAN, REV. G. F., PH. D. - - - - Halifax, Pa.
Takes 1, 2, 3, 6, 12, 14, 18, 21, 23.
BOORD, REV. J. A., - - - - - - Donegal, Pa.
Takes 1, 2, 3, 4, 9, 10, 14, 18.

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* Non-resident pastors pursuing systematic theological studies after ordination. We have here enrolled those only who have made report of work done, and who are doing genuine work. The numbers refer to the post-graduate courses as given in this number of the RECORD.

BORN, REV. J., - - - - - - - - Stony Ridge, O.
Takes 1, 6.
CONRAD, REV. C. N., - - - - - - Rochester, N. Y.
Takes 19, 20.
CROMER, REV. J. L., - - - - - - - Newton, N. C.
Takes 1, 11, 12, 14, 17, 18, 19, 22.
DAHLKE, REV. W. A., - - - - - - - Reserve, N. Y.
Takes 2, 6, 10, 15, 17, 18, 19, 23.
DALE, REV. W. H., - - - - - - - Williamstown, Pa.
Takes 1, 6, 22.
DRESSLER, REV. W. G., - - - - - - Greenville, Pa.
Takes 1, 14.
DUNLAP, REV. G. W., - - - - - - - Millersburg, O.
Takes 1, 6, 7, 10, 11, 12, 18, 19, 23.
EBERT, REV. D. P., - - - - - New Washington, O.
Takes 1, 2, 3.
EGGEN, REV. T., - - - - - - - - Madison, Wis.
Takes 3, 6.
FINCK, REV. W. J., - - - - - - - - Anderson, Ind.
Takes 1, 3.
FLOTO, REV. C. F., - - - - - - - - - Dyson, O.
Takes 1, 18.
FREED, REV. C. A., - - - - - - Middlebrook, Va.
Takes 2, 3. 5.
FRITSCHEL, REV. G. F., - - - - - - Galveston, Tex.
Takes 1, 7, 9, 16, 19, 20.
FRITSCHEL, REV. H. L. - - - - West Superior, Wis.
Takes 1, 5, 7. 10, 11, 12 18, 21.
GEBERT, REV. GEORGE, - - - - - - Tamaqua, Pa.
Grad. 1, 12, 17. *Takes* 2, 3.
GEBHART, REV. H. K., - - - - - - - Fargo, N. D.
Grad. 14. *Takes* 3, 18.
GJEVRE, REV. A. H., - - - - - - Fertile, Minn.
Takes 1. 4.
GOLLADAY, REV. R. E., - . - - - Baltimore, Md.
Grad. 1. *Takes* 6, 9, 12, 14, 18, 19, 22.
GRABAU, REV. H. R., - - - - - - Brockfort, N. Y.
Takes 1, 2, 3.
GRABAU, REV. R. F. W., - - - - - Kirchhayn, Wis.
Takes 1.
HALLMAN, REV. S. T., D. D., - - - - Prosperity, S. C.
Takes 1.
HANKEY, REV. U. A., - - - - - - Bendersville, Pa.
Takes 1, 3, 6.
HANSEN, REV. N., - - - - - - - Jamestown, Kan.
Takes 1, 7, 9, 10
HANSON, REV. H. A., - - - - - - Morrisonville, Wis.
Takes 11.
HAUSER, REV. C. H., - - - - - - Hedrick, Iowa.
Takes 3, 23.
HEILMAN, REV. U. P.. - - - - - - - Athol, Pa.
Takes 6, 9, 14.
HENSGE, REV. PAUL E., - - - - - - Maybee, Mich.
Grad. 1, 6, 7, 11, 15. *Takes* 9, 18.
HERSHBERGER, REV. C. E., - - - - - Kincaid, Tenn.
Takes 12. 14, 17
HOH, REV. P. J., - - - - - - Wheeling, W. Va.
Takes 3, 7, 9, 12, 17, 18.
HUFFARD, REV. J. A., - - - - - - Pulaski, Va.
Takes 2, 6, 9, 10, 14.

JONSSON, REV. B. B., - - - - - - Minneota, Minn.
Takes 2, 3, 9, 21.

KELLER, REV. S. L., - - - - - Morrisburg, Ont., Can.
Takes 1, 6.

KIBLER, REV. W. M., - - - - - - Youngstown, O.
Grad. 1, 6. *Takes* 10, 12, 14, 18, 19, 21, 22.

KLINGENSMITH, REV. F. W., - - - - - - Utica, N. Y.
Takes 2, 3.

KRAUSS, REV. ELMER F., - - - - - - - Leechburg, Pa.
Grad. 1. *Takes* 3, 6, 11, 14, 16, 20, 21.

KUDER, REV. J. H., - - - - - - Lehighton, Pa.
Takes 1, 6, 12, 14.

LEAS, REV. J. A., - - - - - - Red Wing, Minn.
Takes 2, 3, 7, 10, 14, 18, 21, 23.

LINDEN, REV. P. M., - - - - - - Council Bluffs, Ia.
Grad. 6, 7, 15. *Takes* 3, 12, 17, 19, 21, 23.

LOCKREM, REV. N. J., - - - - - - - Norway, Ill.
Takes 1, 5, 9.

LOHR, REV. L. L., - - - - - - Mannheim, Pa.
Takes 3, 6, 12.

MACKEY, REV. J. C., - - - - - - - Meyersdale, Pa.
Takes 1, 7, 10, 11, 14, 19, 20, 23.

MARKLEY, REV. A. B., - - - - - - - Warren, Pa.
Takes 1, 6, 8, 14, 20.

MARTENS, REV. HERBERT, - - - - - Middle Branch, O.
Takes 1.

MCCULLOUGH, REV. H. A., - - - - - Concord, N. C.
Takes 1, 3, 5.

MCDANIEL, REV. R. E., - - - - - - Springdale, Pa.
Takes 1, 9, 12, 21, 22, 24.

MILLER, REV. C. ARMAND, - - - - - New York, Pa.
Takes 1, 2, 3, 7, 18.

MITTERMAIER, REV. J., - - - - - - Ixonia, Wis.
Takes 1, 21, 22.

MURPHY, REV. J. L. - - - - - - Rock Island, Ill.
Takes 1, 3, 18.

NEUBAUER, REV. F. W., - - - - - - Lanark, Wis.
Takes 1, 6, 10, 12, 15, 19, 20.

OBERLY, REV. FRANK C., - - - - - - Decatur, Ill.
Takes 1, 3, 6.

OLANDER, REV. J. T. O., - - - - - - Lockport, Ill.
Takes 2, 3, 12, 21.

PEDERSEN, REV. J. - - - - - - - - Davey, Neb.
Grad. 1, 3, 7, 10, 11. *Takes* 2, 19.

PETER, REV. M. L., - - - - - - - La Paz, Ind.
Takes 1, 19.

PROTTENGEIER, REV. C. G. - - - - - - Peoria, Ill.
Takes 1, 3, 14, 20.

RAMER, REV. A. L., Ph. D. - - - - - Scranton, Pa.
Takes 1, 3, 6, 10, 11, 14, 16, 20, 24.

RASMUSSEN, REV. H. E., - - - - - Lanesboro, Minn.
Takes 1, 3, 7, 9, 12, 14, 18, 22.

REBER, REV. O., - - - - - - Cogan Station, Pa.
Takes 1, 20.

REICHERT, REV. A. J., - - - - - - Doylestown, O.
Takes 1, 3, 14.

RENIUS, REV. C. O. - - - - - - - Falconer, N. Y.
Takes 1, 3, 5, 6, 9, 12, 17, 23.

ROCHE, REV. CHRISTIAN, - - - - - - Peterson, Minn.
Takes 2, 3, 11, 12, 17, 18, 21.

RUDOLPH, REV. JOHN C., - - - - - - Hanover, Kan.
Grad. 7. *Takes* 1, 3, 6, 9, 11, 15, 16, 21.

RUMBARGER, REV. J. J. S., - - - - - - Ashville, O.
Takes 1, 2, 3.

RUPP, REV. J. C. F., - - - - - - - Scottdale, Pa.
Grad. 5. *Takes* 1, 2, 3, 6, 20.

SALZWEDEL, REV. R. A., - - - - - - Landsdowne, Md.
Takes 1, 12, 14.

SCHACHT, REV. J. C., - - - - - - - Marion, Ind.
Takes 1, 3, 6.

SCHEFFER, REV. N., - - - - - - Greenville, Pa.
Takes 1, 14, 18.

SCHEIB, REV. KARL, - - - - - Laurenceburg, Ind.
Takes 1, 6, 14.

SCHMUCKER, REV. G. M., - - - - - - Canton, O.
Takes 1, 3, 9, 12, 14, 17, 18, 22.

SCHROEDER, REV. W., - - - - - Logansville, Wis.
Takes 1.

SCHULZ, REV. E., - - - - - - - - Celina, O.
Takes 1, 6, 10.

SEAMAN, REV. G. S., - - - - - - - Homestead, Pa.
Takes 1, 2, 3, 6.

SCHEELE, REV. H. F., - - - - - - Staunton, Va.
Grad. 1, 6. *Takes* 3, 12, 14.

SHEATSLEY, REV. J., - - - - - - - Delaware, O.
Grad. 1, 3, 6, 12, 15. *Takes* 18, 19, 20, 21.

SIGURDSON, REV. J. A., - - - - - - - Akra, N. D.
Takes 2, 3, 9, 21.

SMITH, REV. R. MORRIS, - - - - - - - Baden, Pa.
Takes 1, 5, 7, 8, 9, 10, 12, 14, 17, 20, 22.

STOUGH, REV. W. L., - - - - - - Philadelphia, Pa.
Takes 1, 6, 9, 12, 18, 20, 21, 22.

TAPPERT, REV. G. H., - - - - - New York City, N. Y.
Takes 3, 6, 15.

TIMM, REV. J. A., - - - - - - New Haven, Conn.
Takes 1, 6.

TRAUTMAN, REV. G. F., - - - - - - Greenville, Pa.
Takes 1, 14.

TREXLER, REV. H. A., - - - - - - Rural Hall, N. C.
Takes 1, 6, 9, 14, 17, 18, 19.

WAGNER, REV. J. C., - - - - - - - Oxford, Pa.
Takes 1, 2, 3, 6, 11, 12, 14.

WATERS, REV. M. S., - - - - - - - Newark, N. J.
Takes 1, 6, 11, 12, 18, 19, 21, 23.

WEICKSEL, REV. W. - - - - - - - North Lima, O,
Takes 1, 3, 9.

WEISKOTTEN, REV. S. G., - - - - - Brooklyn, N. Y.
Takes 9, 10, 12, 14, 18, 21, 23.

WEISMAN, REV. W. A., - - - - - - - Marion, O.
Takes 1, 2, 3, 5, 9, 17, 21.

WETZEL, REV. J. N., PH. D., - - - - Sunbury, Pa.
Takes 1, 2.

WIKE, REV. JACOB, - - - - - - Chapen, S. C.
Takes 1, 6, 14.

WOLFORD, REV. FRANK, - - - - - Middleburgh, N. Y.
Takes 1, 2.

ZEILINGER, PROF. G. J., - - - - - Brenham, Tex.
Takes 11, 21.
ZIEGLER, REV. J. A. M., PH. D., - - - Louisville, Ky.
Takes 1, 3, 6, 12, 14, 17, 23.
ZINSSMEISTER, REV. CARL, - - - - Wilkesbarre, Pa.
Takes 2, 3, 6.

SUMMARY:

Non-Resident Regular Students	3
Resident Regular Students	67
Post-Graduates	102
Total	172

LUTHERAN SYNODS REPRESENTED:

Regular Students	21	Synods.
Post-Graduates	11	Additional Synods.
Total	32	Synods.
General Council	8	Synods (all).
United Synod, South	4	"
Independent Synods	12	"
General Synod	6	"
Synodical Conference	2	"

I. Regular Courses Offered for Resident Students

First Year.

1.	Theological Encyclopædia	3 hours weekly.
2.	New Testament Greek, Junior Course	3 " "
3.	Old Testament Hebrew, Junior Course	4 " "
4.	Biblical Introduction	3 " "
5.	Church History	5 " "

Second Year.

6.	English Bible Exegesis	5 hours weekly.
7.	Catechetics, Evangelistics, Diaconics	3 " "
8.	Greek Exegesis and Textual Criticism	3 " "
9.	Hebrew Exegesis	3 " "
10.	Moral Philosophy and Christian Ethics	3 " "

Third Year.

11.	Biblical Theology	3 hours weekly.
12.	Dogmatics	5 " "
13.	Symbolics and History of Dogmas	3 " "
14.	Homiletics	4 " "
15.	Pastoral Theology, Liturgics and Church Polity	3 " "

Fourth Year.

16.	Apologetics	3 hours weekly.
17.	History of Philosophy and One System	3 " "
18.	Hebrew Exegesis (Seminar)	3 " "
19.	Greek Exegesis (Seminar)	3 " "
20.	Theological Literature	3 " "

The first *fifteen* courses *are required for graduation.* After graduation in these fifteen courses, graduation in the following five courses leads to the degree of B. D.

II. — Post-Graduate Courses for Non-Resident Pastors.

I. *Exegetical Theology.*

1. Theological Encyclopædia and Hermeneutics.
2. Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. Aramaic, Syriac, and Arabic.
5. Introduction, Higher and Textual Criticism.

II. *Historical Theology.*

6. Church History and Christian Archæology.
7. Special Periods of Church History.
8. Patristics (Greek, Latin, and English).
9. Symbolics and Confessions.
10. History of Dogmas.

III. *Systematic Theology.*

11. Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Dogmatics (Latin).
14. Dogmatics (English).
15. Dogmatics (German and Scandinavian).

IV. *Practical Theology.*

16. Christian Art and Architecture.
17. Catechetics, Evangelistics, and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology.
20. Liturgics and Church Polity.

V. *Philosophy.*

21. History of Philosophy and one System.
22. Psychology and Logic.
23. Comparative Religions.
24. Rational Theism.

FULL OUTLINE OF COURSES.

		Hours.
1.	*Theological Encyclopædia*	75
	Outlines of Encyclopædia	10
	Hermeneutics	15
	Introduction to Historical Theology	10
	Introduction to Systematic Theology	15
	Introduction to Practical Theology	10
	Introduction to Liturgics	15
2.	*New Testament Greek* (Junior)	75
	N. T. Greek Prose and Vocabulary (John)	25
	Translation and Exegesis (Mark)	25
	Rapid Reading: Matthew, Luke, Acts	25
3.	*Old Testament Hebrew* (Junior)	100
	Elementary Hebrew Grammar	72
	Readings in Genesis (Syntax)	28
4.	*Biblical Introduction*	75
	Special Introduction to O. T.	25
	Special Introduction to N. T.	25
	Biblical Geography	10
	Biblical Archæology	15
5.	*Church History*	125
	Ante-Nicene Period	25
	Nicene and Post-Nicene Period	25
	Mediæval Period	15
	Reformation Period	30
	Modern European Church History	20
	American Church History	10
6.	*English Bible*	125
	Studies in O. T. History	25
	Studies in N. T. History	25
	Exegesis of the Book of Genesis	25
	Messianic Prophecies	25
	Studies in the New Testament	25
7.	*Catechetics, Evangelistics, Diaconics*	75
	The History of Catechetics	5
	The Science of Catechetics	10
	The Art of Catechizing	10
	The History of Foreign Missions	10
	The Science of Foreign Missions	10
	Foreign Mission Seminary	5
	History of Christian Charity	10
	The Inner Mission	15
8.	*Greek Exegesis* (Middle)	75
	Rapid Reading: The Pauline Epistles	25
	Textual Criticism	10
	Exegesis of Pastoral Epistles	15
	Exegesis of Romans	25
9.	*Old Testament Hebrew* (Middle)	75
	Rapid Reading: Kings. Syntax	25

	Isaiah xl.-lxvi.	25	
	Psalms	25	
10.	*Moral Philosophy and Christian Ethics*		75
	Moral Philosophy	25	
	General Christian Ethics	15	
	Individual Ethics	15	
	The Family	10	
	The State	5	
	The Church	5	
11.	*Biblical Theology*		75
	Mosaism	10	
	Prophetism	10	
	Wisdom Literature	5	
	The Teaching of Jesus	15	
	Petrine Teaching	10	
	Paulinism (three stages)	15	
	The Teaching of John	10	
12.	*Dogmatics*		125
	Apologetic Foundation	20	
	The Doctrine of God	25	
	The Doctrine of Man	10	
	Christology	15	
	Soteriology	15	
	The Work of the Holy Spirit	10	
	The Church and Sacraments	15	
	The Doctrine of the Last Things	15	
13.	*Symbolics and History of Dogmas*		75
	History of Creeds	10	
	Comparative Symbolics	15	
	The Lutheran Reformation and its Doctrines	25	
	The Doctrines of the Ante-Nicene Church	8	
	The Doctrine of the Nicene and Post-Nicene Period	7	
	The Ecclesiology of the Middle Ages	5	
	The Development of Doctrine After the Reformation	5	
14.	*Homiletics*		100
	Elementary Homiletics. First year	25	
	Rhetorical Exercises and Essays	25	
	History of Preaching	10	
	Science of Preaching	15	
	Analysis and Criticism of Sermons	25	
15.	*Pastoral Theology, Liturgics and Church Polity*		75
	The Individual Life of the Pastor	10	
	His Work as a Pastor	15	
	The History and Theory of Liturgics	15	
	The Ministerial Acts	10	
	Christian Archæology	15	
	Ecclesiastical Architecture	5	
	Church Polity	5	

16. *Apologetics* 75
Introduction to Apologetics 5
The Apologetics of the Early Church 5
The Trend of Modern Apologetics 5
The Apologetic Value of Christian Experience . 5
The Arguments for the Existence of God . . . 5
Anti-Theistic Theories 5
Deistic Theories 5
Miracles 5
The Bible and Science 5
The Inspiration of the Bible 5
The Higher Criticism of the Old Testament . . 10
The Alleged Discrepancies of the Bible 5
The Higher Criticism of the New Testament . . 10

17. *History of Philosophy and One System* 75
Greek Philosophy 15
Patristic Philosophy 5
Scholastic Philosophy 5
Modern Philosophy (Pre-Kantain) 10
From Kant to Lotze 10
Philosophy Outside of Germany 5
One Philosophical System (elective) 25

18. *Hebrew Exegesis* * 75
Rapid Reading: Historical Books 25
Hebrew Prophecy. Obadiah, Jonah, Micah, Nahum 25
Hebrew Poetry. Wisdom Literature 25

19. *Greek Exegesis* † 75
The Epistles of John 15
Epistle to the Ephesians 10
1 Corinthians (Seminar) 25
Epistle to the Hebrews 25

20. *Theological Literature* 75
Maclear: *Introduction to the Creeds* 10
Anselm: *Cur Deus Homo* 8
Grant: *The Religions of the World* 8
Luther: *Primary Works* 12
The Formula of Concord 12
Distinctive Doctrines and Usages of the Evangelical Lutheran Church 10
(Vilmar): *Handbuch der evang. Dogmatik* . . 15

Additional Courses offered:

German Elementary 75
German Advanced 75
Logic 50
Psychology 50

* One hour weekly of Assyrian, Arabic, Aramaic or Rabbinical Hebrew may be substituted for one of these hours.

† One hour weekly of the Septuagint may be substituted for one of these hours.

Paragraph Writing	25
Rhetoric	25
English (Practical)	75
English (Advanced)	50
Practical Liturgics and Sermon Delivery	25
Practical Homiletics (Required)	25
Voice Building (Classes of ten)	25
Practical Exercises (Classes of ten)	25
Individual Drill Work (each student)	5
Elementary Singing	25
Advanced Musical Drill	25
Aramaic	25
Rabbinical Hebrew	25
Arabic	25
Assyrian	25
Septuagint	25

GENERAL INFORMATION.

The aim of this Seminary is to furnish the best equipment attainable, intellectually, morally, and practically, for the ministerial office in the Evangelical Lutheran Church. We call especial attention to the following:

I. Separate Organization of the Subjects of Study.

All the sciences included in theology are logically arranged so as to be comprised in twenty distinct and independent courses.

The whole Seminary Course, for regular graduation without a degree of B. D., covers 1,500 hours, or 500 hours yearly for three years, and 2,000 hours (four years) for the degree of B. D., allowing twenty-five weeks in a year for regular study, excluding two weeks of examinations and all holidays, averaging attendance at twenty recitations and lectures weekly.

II. Each Subject is Completed in One Year.

The *Course* in each of the twenty schools, or departments, is completed in one year, and each *subject* except Greek and Hebrew.

A graduate from another Theological Seminary (not seeking a degree), or a pastor who wishes to take up special studies, without reference to a degree, may thus enter this Seminary for a single year, and take up any of

the courses he may select (five or more), and graduate in each course thus selected.

Regular students who expect to graduate from this Seminary are advised to take up the course in the logical and natural order, as they are arranged by years.

III. A Systematic and Scientific Study of the English Bible.

One course of five hours weekly is devoted each year to the specical study of the English Bible. This is separate and distinct from all time devoted to Biblical Introduction and Archæology. In addition to this at the daily Matin and Vesper Services five minutes are devoted to practical Exegesis.

IV. Advanced Students of Theology have Special Advantages.

1. Students who have studied theology only one or two years in other Seminaries may take up any courses they may select, but cannot become candidates for graduation unless they pass the Examinations in all of the first fifteen Courses.

2. Graduates from other Theological Seminaries whether ordained or unordained, including Pastors who have been in the active ministry for a number of years, may become candidates for the degree of B. D., in one year, under the following conditions:

(1) They must be regular graduates of a College and a Theological Seminary, including a knowledge of Latin, German, Greek and Hebrew.

(2) They must be in residence at least five consecutive months of the Seminary year.

(3) They must pass satisfactory examinations in four required courses (including Hebrew, Greek, Apologetics, and Dogmatics) and in two electives.

V. Pastors wishing to take up Special Studies have Special Advantages.

Many Lutheran pastors are anixous to pursue some theological study in our Seminary but cannot permanently give up their congregations. Some of them can get leave of absence for a month or more, and if they are

not seeking a degree, are permitted to take up any courses they may select while at the Institution. We may call this one branch of the Theological Seminary Extension System. This plan of study will become popular among our younger clergy, as soon as its advantages are fully known.

VI. Post-Graduate Courses for Resident Students and Pastors.

Beginning with October, 1896, Post-Graduate work in Apologetics, Philosophy, Hebrew and Greek Exegesis, Dogmatics, and *ten elective Courses* will be yearly offered. If satisfactory Examinations are passed this leads to the degree of B. D. in one year.

VII. Post-Graduate Courses for Non-Resident Pastors.

The twenty-four courses as announced on page 61 of this RECORD are open to all pastors of the Evangelical Lutheran Church. The work is carried on by correspondence, and residence is not required. Graduation in eight of these Courses leads to the degree of Sacræ Theologiæ Baccalaureus (S. T. B. = B. D.)

The Seminary offers this Post-Graduate instruction by correspondence, without any cost to the pastor, save his postage and the cost of his books, and believes it is doing a work for the Church in this way, that will leave its impress for good, second only to that which it aims to accomplish by its regular instruction in the lecture hall.

Pastors can begin their studies at any time, and the work in this department is largely carried on during the five summer months.

VIII. The Instruction given by this Seminary continues all the time.

This is true not only of Post-Graduate work, but also of the work done by regular students. Under the guidance of the President they can devote as much of their time to their studies during the five Summer months as they may desire. If a student at his entrance offers the Greek of the Gospels and Acts, he will take a higher standing, and gain 25 hours (one hour weekly). If dur-

ing the Summer following his first year he reads the whole of the Greek Testament, and offers it at the Pass Examination held in October, it will also count for 25 hours, so that he can devote his whole work in Greek to Exegesis proper, thus completing in two years the three Courses in Greek. Advanced standing can thus be obtained in all the Courses. Full information will be given by the President to each applicant.

THE STANDARD OF ADMISSION.

1. As a rule, none but College graduates will be admitted as students. Exceptions can only be made in cases where the student is advanced in years, and whose maturity of character, and practical experience in teaching and church work, in part compensate for the lack of mere technical education.

2. Although the Seminary does not open before the first Thursday in October, applications for entrance should be sent at least two weeks previous, and if possible, by the first of May of each year. An early application would enable the Faculty to give such practical advice to the student as would greatly benefit him in the pursuit of his studies. All such applications should be sent to Prof. R. F. Weidner, 1311 Sheffield Avenue, Lake View, Chicago.

3. The following extract from the By-Laws of the Institution gives all the necessary information to students:

Article VI.

Of the Students.

1. The Seminary is open to all students of the Evangelical Lutheran Church, who, having the proper gifts, give evidence of Christian character and experience. The standard of educational preparation shall be that of Collegiate graduation. Exceptions will be made only in special cases, as provided for under the rules governing the Matriculation Examination.

2. Each applicant must furnish satisfactory testimonials as to his Christian character and practical ability from his pastor or from other members of the Synod to which the student belongs. Applicants from Institutions of the Lutheran Church must also furnish recommendations from the Faculty of the Institution from which they come.

3. Every regular student, before he is enrolled as a permanent student of the Seminary, shall present to the Faculty in writing a brief account of his life, together with an explicit statement of the motives which induce him to devote himself to the ministry of the Gospel.

4. Regular students are expected to take but five courses each year, averaging seventeen hours weekly recitations. In addition one hour weekly in Elocution, one hour in Music, and one hour in Rhetoric or Practical Homiletics will be required, making about twenty hours per week. A student wishing to be absent from any of the recitations or lectures appointed for his courses, must previously obtain permission from the Professor in charge, and unavoidable absence must be reported at the earliest opportunity, and satisfactory explanation made.

5. A student desiring to gain an advanced standing, with the permission of the Faculty, may take up more than five courses, and prepare for the Preliminary Examination at Christmas, and the Pass Examination in April, in one or two additional courses; provided his work in his regular courses is not neglected, and he pass also an oral examination in addition to his written examinations, in these additional subjects.

6. Pastors and Post-Graduate students *in residence*, not candidates for a degree, may take up any subjects they may elect, and remain at the Institution any length of time.

7. As no boarding is furnished by the Seminary, students shall make no arrangements for their meals without the approval of the President.

8. Every student, as a prospective minister of the Church of Christ, must cultivate and maintain a sound and earnest Christian character and life, give daily attention to prayer and personal communion with God and His Word, avoid frivolous and unchristian companionship, keep aloof from association with places and things which the common Christian conscience regards with disfavor, and from everything that would reflect discredit upon the Institution. He is held in duty bound to correct and eschew all offensive habits and all vulgarities of speech and manners, and to aim at becoming not

only an able preacher of the Word, but still more, a fitting example to all to whom he may be called to minister.

9. Every student is required to attend all the daily services of the Seminary, and to be regular in his attendance upon public worship on the Lord's Day, and to commune regularly.

10. Every student is required to do his part in upholding the credit and dignity of the Seminary and in ministering to the general happiness of the inmates of the Institution.

11. Students are expected to furnish their own bed-clothing and toweling. As all the floors are oiled, students desiring mats and carpets must furnish them at their own expense. Sheets and pillow-cases from each occupied bed, and all soiled toweling shall be washed each week,—the students to pay their own wash bills. The bedmaking and cleansing of the rooms shall be under the direction of the Dean. The rooms must always be kept clean and neat, and no tobacco in any form is to be used in the Seminary buildings.

12. As no charges are made for tuition, lodging, or the use of rooms and furniture, each student is required to pay a contingent fee of fifteen dollars a year toward the expenses incurred for heating, lighting and the care of rooms. Any student entertaining a friend over night in the Seminary shall pay twenty-five cents for each night of such entertainment.

13. If articles of furniture or decorations of the room, additional to what is supplied by the Institution, are desired, students may supply them at their own expense, but must consult the President or Dean as to their admissibility.

14. The aim of this Seminary being to combine practical with theoretical training, every student is expected to engage in some church work under the direction of the Faculty, yet so as not to interfere with his regular duties as a student.

Article VII.

Of Examinations.

1. All students, except College graduates who have studied Latin, Greek, and German,—will be required to pass the *Matriculation Examination* at the time of their admission into the Seminary, or, if they should fail in some subjects, as soon after their entrance as possible. Latin, Greek, and German, may be offered at any time before their graduation.

2. Before this *Matriculation Examination* is passed (excepting German, Latin, and Greek), students shall not be permitted to take up at one time more than *three* regular courses in the Seminary.

3. College Graduates who have studied Latin, Greek, and German, will be admitted without further examination, their Diploma being accepted in lieu of the Matriculation Examination.

4. No student will be graduated from this Seminary before he has passed the *Matriculation Examination* in all the stated subjects, including Latin, Greek, and German.

5. The Ordinary *Matriculation Examination* shall be held twice a year, on the first Thursday of October, and on the third Thursday of April, beginning in each case at 2 p. m.

6. The Examination in each subject will be partly oral and partly written. Students will be allowed three hours for each written examination.

7. Candidates must offer the following "stated subjects" for Matriculation Examination:

1. Arithmetic.	6. General History.	11. German.
2. Algebra.	7. English.	12. Latin.
3. Geometry.	8. Rhetoric.	13. Greek.
4. Physics.	9. Psychology.	14. Geology.
5. Physiology.	10. Logic.	15. Astronomy,

8. No regular student can be a graduate of this Institution unless he is a College Graduate or has passed the Matriculation Examination and graduated in each one of the first sixteen regular courses offered by this Seminary. Such graduation entitles the student to a Diploma with the degree of Graduate of the Chicago Lutheran Theological Seminary.

9. Graduation with honor (a grade of 90 out of a possible 100) in each of the *twenty* regular courses offered, secures for the student the degree of B. D.

10. There shall be three regular written examinations each year in each course, known as the *Preliminary Examination*, and the April and October *Pass Examinations*.

11. The *Preliminary* Examination in each course shall be held during the third week in December and the first week of January in each year, and the April *Pass* Examination during the last two weeks in April. An additional examination known as the *October Pass* Examination will be held in each course during the month of October beginning on the first Saturday after the opening of the term, and continued on successive Saturdays until finished.

12. Three hours shall be allowed to the candidate in each examination. The hours set aside for such examinations shall be from 9 to 12 a. m., and from 2 to 5 p. m.

13. To graduate in any single course, the candidate must reach a grade of not less than 70 out of a possible 100 points. If the student has prepared privately, not attending any lectures on the subject, a grade of 90 is required for graduation. In grading the papers as much stress will be laid upon the form as the matter. In a possible grade of 100 points, each question is to have its proportionate value.

14. The questions shall be newly prepared for each written examination and submitted to the Faculty; such changes and additions may be made as are deemed expedient.

15. The duty of supervising the whole examination shall devolve upon the President of the Seminary in consultation with the Board of Instructors.

16. Examinations shall be held in all the subjects offered in the twenty regular courses.

17. An advanced student of theology, at his entrance into the

Seminary, may offer for examination as many of the regular courses as he is prepared for or desires.

18. The following rules govern the examinations for advanced standing:

1) The examinations will be both oral and written.
2) The written examinations will cover three hours in each subject.
3) The examinations will cover the subjects and text-books used in the course.
4) For graduation the candidate must obtain a grade of 90 out of a possible 100.
5) These Pass Examinations in each course are offered only during the months of April and October, as appointed.

19. A regular student desiring to gain an advanced standing, in addition to his regular studies, with the permission of the Faculty, may offer additional subjects for examination under the following conditions:

1) He must pass both the Preliminary and the Pass Examination of the subject offered.
2) He must also pass an oral examination.
3) His work in his regular courses must be satisfactory.
4) He must obtain for graduation a grade of 90 out of a possible 100.

20. No unordained student, even if a graduate from another theological Seminary, can graduate from this Seminary, unless he has been enrolled as a regular resident student for at least five consecutive months of the Seminary year, and pass the required examinations.

21. Resident Pastors, not graduates of a College or of a Theological Seminary, in order to graduate, must pass the same Examinations as regular students.

22. Resident Pastors, not graduates of a College or of a Theological Seminary, in order to graduate in any course must pass the same examinations as regular students.

23. Resident Pastors and unordained students, regular graduates of a College and a Theological Seminary, possessing a working knowledge of Latin, Greek, Hebrew, and German, may become candidates for the degree of B. D., under the following conditions:

1) They must be in residence at least five consecutive months of the Seminary year.

2) They must pass the Preliminary and Pass Examinations in four required courses (Hebrew and Greek Exegesis, Apologetics, and Dogmatics) and in two electives, with a grade of 90 out of a possible 100.

24. The Examination in the Post-Graduate Courses for Non-Resident Pastors shall be in all cases in writing. It shall consist in written reviews, criticisms and notes on the books studied,—such work to be examined by the Faculty and passed upon.

25. The Faculty shall draw up the regulations governing the examinations in each course, and make a permanent record of them for future guidance.

26. Graduation in eight of the twenty-four courses offered to Non-Resident Post-Graduates shall lead to the degree of *Sacræ Theologiæ Baccalaureus* (S. T. B.). One course must be taken from each of the five departments, and three are elective. No one can take up any of these Courses, unless he first reviews the corresponding course offered in the regular curriculum of the Seminary. When the degree is conferred and the diploma is awarded, a fee of twenty-five dollars shall be paid, which shall be used for the purchase of books for the Seminary Library.

27. Pastors having received the degree of B. D. or S. T. B. from this Institution may become candidates for the degree of *Sacræ Theologiæ Magister* (S. T. M.), by graduating in twenty of the twenty-four courses offered for Post-Graduate work. For this degree graduation in Hebrew and Greek Exegesis, Dogmatics in English and in German, will be required (Courses 2, 3, 14, 15). When the degree is conferred and the diploma is awarded, a fee of fifty dollars shall be paid, which shall be used for the purchase of books for the Seminary Library.

Article VIII.

Of Fellowships, Clerkships, Exhibitions and Scholarships.

1. In order to furnish aid to needy students the Board of Directors may each year, at its annual meeting, establish certain Fellowships and Clerkships.

2. A *Fellowship* with an annual value of from $50 to $100, not to exceed the latter sum, may be assigned by the Executive Committee to any College graduate or student, needing aid, who may be appointed by the Faculty to prepare undergraduates for the Matriculation Examination in Advanced English, Psychology, Logic, Latin, Greek, or German.

3. A *Clerkship*, with annual value not to exceed $100, may be assigned by the Executive Committee to students needing aid, for the performance of duties connected with the management of the Institution, such as proctors, janitors, librarians, gardeners, etc.

4. In case of both fellowships and clerkships, the Faculty shall certify to the Executive Committee that the students recommended for these different positions, are possessed of the proper physical constitution, settled Christian character, and the proper natural and intellectual gifts.

5. The funds available for these purposes are:
   1) The *Charles Sydney Passavant Foundation*, instituted in 1894, by Mrs. Jane R. Passavant in honor and as a memorial of her husband, consisting of the sum of $5,000, the interest of which is forever to be used to assist at least three deserving students each year.
   2) The *Oliver P. Boord Foundation*, instituted in 1894, by Mrs. Johanna P. Boord, in honor and as a memorial of her son, consisting of the sum of $1,000, the interest of which is yearly to be used to assist a deserving student, 1) willing to work in the field of

Home Missions, and 2) who does not use tobacco in any form.

3) The *William Leas Foundation*, instituted in 1895, by William Leas, consisting of a gift of $1,500 to the Seminary, for which the Seminary shall yearly establish a Clerkship.

4) Such legacies as hereafter may be given for this purpose.

5) Such annnal sums as the Board may set aside each year for this purpose to cover the regular expenses of the Seminary, in providing for the care of the buildings, the library, the heating and janitor service.

6. The Faculty may offer each year such *Exhibitions* and *Scholarships* as may be provided for by donors to these special objects.

7. *Exhibitions* are confined to students who produce evidence of their need of assistance, and who engage in practical Church work, under the direction of the Faculty, during the time they receive aid.

8. The following regulations govern the awarding of *Exhibitions:*

1) They shall not exceed the annual value of $100.

2) They are only awarded after the Preliminary Examination at Christmas and the Pass Examination in April.

3) They can be given only to such students as show good scholarship, with a general average of not less than 90. Those passing the *Preliminary Examination* with credit receive the Exhibition for the current Seminary year, and those awarded at the Pass Examination in April avail for the ensuing Seminary year.

4) Those holding exhibitions are expected to devote at least three hours weekly, and the whole of Sunday, to special Church work, under the supervision of the Faculty.

9. Scholarships of the annual value of $100 can be awarded only after a competitive examination in some special course, to students attaining the highest standing, and are open to all candidates.

10. As soon as funds are provided such scholarships may be offered by the Board of Directors or by the Faculty.

11. These Scholarships can only be awarded at the Pass Examinations in April, and will avail for the ensuing Seminary year. At least five months' notice will be given of the awarding of a Scholarship.

12. Students holding Scholarships must obligate themselves to engage in Church work in or near Chicago, under the direction of the Faculty.

EXPENSES.

No charge is made for tuition and room rent, but a contingent fee of $15, about fifty cents weekly, is charged for incidental expenses. Good boarding can be obtained at $2 a week, the students having formed a co-operative club, renting their own house, and engaging their own cook and caterer, and dividing the expense. Books and stationery will cost about $25 to $30 each year, according to the studies pursued.

A student can, with economy, meet all his necessary expenses, board, washing, and books included, with $150.

SEMINARY YEAR AND VACATION.

There is really but one session, which begins on the first Thursday of October, and closes with public exercises in one of the Lutheran churches of the city, about the first of May. No public recitations or lectures, however, are held during ten days at Christmas, and during three days at Easter, the students then being expected to prepare for their examinations. It is of the utmost importance that students be present on the opening day of the session. Introductory lectures are delivered on that day by the professors, and the course in each of the schools begins immediately.

CITY MISSIONARY WORK.

Chicago is one of the greatest missionary centers of the Lutheran Church in the world. Students of various nationalities will find opportunity to do missionary work among their own people.

This Seminary, in the providence of God, hopes to aid in solving the great problem of our Church in providing for the carrying on of the work of home and inner missions here in the city of Chicago. There is no Lutheran Seminary in the world where students can receive a more practical training in direct experimental Christian work.

The great needs of missionary work in Chicago also providentially gives the Chicago Lutheran Theological

Seminary an opportunity which is not possessed by any other Lutheran Seminary, of solving the most difficult problem that meets us in the question of ministerial education,—"How to assist young men, having no means of their own, in preparing for the ministry."

The solution is this:—

1. Every student who needs help must earn his own way, as every worthy man is willing to do.

2. He does this by engaging in practical Church work, under direction of the Faculty, for which he is entitled to a fair remuneration.

3. In order to make this plan as effective and far-reaching as possible, such remuneration for missionary work or Church work done shall not exceed $100 yearly.

4. In order to further this cause the Seminary authorities have established the Regulations governing Fellowships, Clerkships, Exhibitions, and Scholarships, as given in this number of the RECORD.

ANNUAL GIFTS.

To carry forward this important work we need not only the prayers but also the offerings of our people. We have such confidence in God and in the blessed fruits resulting from this method of aiding students *to help themselves*, that we feel assured the church will furnish the means to carry on the work.

Every $100 devoted to this object will accomplish a double purpose:

1. It aids a deserving student to support himself, so that he maintains his independence, and—

2. It aids the Lutheran Mission work in Chicago to the same extent.

FELLOWSHIPS.

During the year 1896-97 there were awarded *Fellowships:*

1. The *Charles Sidney Passavant Fellowship* of the value of $100 to Calvin L. Miller, for instruction in Latin.

2. The *Henry Jarecki Fellowship* of the value of $100 to Cephas K. Lippard for instruction in Greek.

3. The *C. A. Smith Fellowship* of the value of $100 to Earnest A. Trabert, for instruction in Music.

4. The *Julius A. Bohn Fellowship* of the value of $100 to S. S. Hookland, for instruction in English.

5. The *William Leas Fellowship* of the value of $100 to James A. Arnt, for instruction in Pro-Seminar courses.

6. The *James K. Mosser Fellowship* of the value of $100 to Edward Haecker, for instruction in German, and for services as Stenographer.

CLERKSHIPS.

During the year there were also awarded Clerkships:

1. The *Henry Jarecki Clerkship* of the value of $100 to Andrew C. Barron, for Services rendered.

2. The *Charles Sidney Passavant Clerkship* of the value of $100 to R. Marteinson, for Services rendered.

3. The *John P. Weyerhaeuser Clerkship* of the value of $100 to Viggo J. A. Mengers, for Services rendered.

4. The *William H. Staake Clerkship* of the value of $100 to S. F. Telleen, for Services rendered.

5. The *Samuel Wagenhals Clerkship* of the value of $100 to Austin D. Crile, for Services rendered.

6. The *Synod of the Northwest Clerkship* of the value of $80 to E. Hansen, for Services rendered.

7. The *Charles Sidney Passavant Clerkship* of the value of $50 to John Froberg, for Services rendered.

8. The *Henry Jarecki Clerkship* of the value of $15 each to B. F. Hoefer, and Frank E. Jensen, as Proctors.

EXHIBITIONS.

During the year there were also awarded Exhibitions:

1. The *Oliver P. Boord Exhibition* of the value of $60 to Luther Hogshead, for Missionary work.

2. The *Charles Sidney Passavant Exhibition* of the value of $50 to H. B. Reed, for Missionary work.

TO OUR FRIENDS.

We wish to thank the many kind friends who by their gracious gifts have enabled the Board of Directors to carry on their work. All of the Professors who have come in contact with you wish to thank you for your kind reception of them, and the encouragement you have given them. We need your sympathy, your prayers, and the offerings of all those who are interested in the development of our great Western field.

You are aware that adequate endowments for our Lutheran schools are not the rule, but the exception. We are a Church of the people and most of our people have but limited means. Our strength lies not with the few who can contribute thousands of dollars, but with the thousands who can give only a few dollars yearly. There can be no doubt about the readiness of our people to respond if a worthy cause can be brought home to their hearts in such a way as to awaken their interest.

THE SEMINARY AID SOCIETY.

The blessings which have thus far marked the development of our Seminary have been such as to awaken great hopes for its future, and we are constrained to believe that in bringing the cause of this Seminary to your attention we are only asking you to consider and aid a manifest work of God.

We have no endowment, and as our necessary expenses are over $10,000 yearly, we can only trust in the Lord for help, for He can raise up friends for us, and cause His people to bring their free-will offerings for this great work of building up the Church of God among our scattered people.

Will you not be willing to take a personal interest in our work, and be ONE of

100 persons to contribute $100 a year, or ONE of
200 persons to contribute $50 a year, or ONE of
400 persons to contribute $25 a year, or ONE of
1000 persons to contribute $10 a year, or ONE of
2000 persons to contribute $5 a year?

May we not count on you as an active friend of the Seminary and a co-worker with those who are now trying

to bear the burden of its support? We do not ask you to rob yourself, but invite you to avail yourself of the privilege of honoring your Lord with your substance, that by His blessing the Church you love may be able to multiply her power of bearing the Gospel to her children scattered abroad throughout the Great West.

Contributions may be sent through your pastor, or directly to—

Prof. R. F. Weidner, President,
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FORM OF BEQUEST.

The hope is entertained that many will be disposed to make bequests for the furtherance of the objects of this Seminary. A form is herewith given:—

I herewith give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of —— (or that certain parcel and tract of Land, etc.,) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

BUSINESS NOTICES.

THE CHICAGO LUTHERAN SEMINARY RECORD will be the medium of communication between the Seminary, its Alumni, its Post-Graduates, and all friends of higher theological education.

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In answer to various inquiries we give notice that it is clearly understood that all persons who have contributed to the work of our Seminary during the past year, or who will contribute, by such act are regarded as regular subscribers to the RECORD, and are entitled to receive it regularly,—their subscription having been paid.

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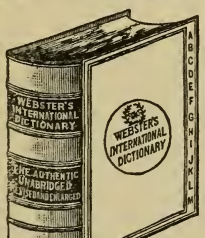

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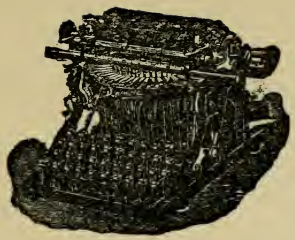

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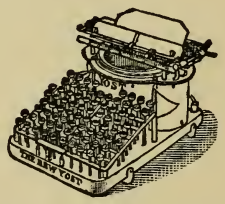

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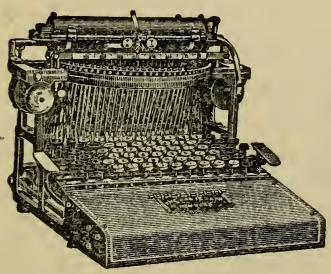

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"*That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*"

The *seventh* scholastic year begins on *Thursday*, Oct. 7, 1897. The Seminary is open to all students of the Lutheran Church. As a rule, none but College graduates will be admitted. Applicants must furnish satisfactory testimonials. Graduation in *fifteen* courses (three years) entitles the student to a diploma with the degree of Graduate of the Chicago Lutheran Theological Seminary. Graduation with honor in *twenty* courses (four years) leads to the degree of B. D.

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THE

CHICAGO

LUTHERAN SEMINARY RECORD

JULY, 1897.

CHICAGO LUTHERAN SEMINARY PRESS
1311 Sheffield Avenue
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FOUNDED, 1891

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THE CHICAGO

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VOL. II. CHICAGO, JULY, 1897. No. 3

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THE LACK OF DIRECTNESS AND APPLICATION IN THE PULPIT.

In speaking of the defects and faults of the American pulpit, we notice, at the outset, that there are some from which the Lutheran pulpit is generally free.

Wherever there is a clear understanding and apprehension of the Lutheran faith, joined with earnest piety and pastoral fidelity, the pulpit cannot become either secular or sensational. Others may use the services of God's house, where sinners in need of Divine grace are assembled, as occasions for discussing the social, economic and political questions of the day. They may turn the church into a social or reform club. Or they may make it a place of amusement where the preacher is to entertain with brilliant wit, biting sarcasm, startling sensations and poetical effusions.

A true Lutheran cannot be guilty of such sin against souls, and such desecration of the house of God. He knows too well the nature of sin, the corruption and helplessness of human nature, the need of grace, and therefore of the means of grace. He knows that on him rests the responsibility of bringing men to a sense of their corruption, guilt and need; and of applying, through the means, the grace that bringeth salvation.

True, he should also know that the divine Word is

intended to enlighten and assist as well, in everything that pertains to the present life in its individual, domestic and civil relations. From that Word he should bring forth both the diagnosis and the remedy for all ills that afflict humanity, whether in the individual, the family, society or the state. Without losing or lowering his office, as

"A messenger of grace to guilty man"

he will know how to apply divine truth to all sorts and conditions of men and communities. He will give to the sinner and to the saint his portion in his season, and will make godliness profitable for the life that now is as well as for that which is to come. But he will also build the duties on the doctrines, and thus apply the principles of revelation to the affairs of this life. In all this he will be intensely practical without either becoming secular or sensational. He will ever stand before his people as the bearer of the Lord's message, to enlighten, strengthen, sustain and comfort, as need requires.

We are fully persuaded that the Lutheran pulpit, as a whole, is more free from the glaring faults of the age than any other. It is more loyal to the divine Word, declares more fully the whole counsel of God, sets forth more clearly the great doctrines of sin, grace and the means of grace. It ever humbles man and exalts Christ, offers more comfort and food to the believers, and is calculated to produce a more healthy and happy religious life.

But with all this, there are serious defects and failings. The Lutheran pulpit has its faults. Let us honestly examine them. Too many of our preachers have never learned the distinction between a sermon and an essay. They are writers and readers of essays. They often prepare deep, elaborate and instructive treatises which they read or recite before their people. Their discussions of principles and doctrines may be models in thought and diction. These they bring before their congregations. They may enlighten and instruct the mind, but that is as far as they go. They are not messages addressed to the people. They do not speak with authority. They do not reach, move and melt the

heart. They do not arouse the conscience. They do not persuade the will.

They set forth the great facts of the Bible, such as the life of Christ, of His apostles or others. They show the bearing and influence of these facts on their time. They eulogize the saints and denounce the sinners of those days. But what do they offer to the saints and sinners before them? What words of instruction, helpfulness and comfort for the former? What words of conviction, warning or invitation for the latter? Their neat historical essays neither convert the sinner nor sanctify the saint.

Again, they may set forth ably and clearly the true doctrine concerning the person and work of Christ. But the questions: "What think ye of Christ?" "What is He to you?" "Is He your personal Redeemer?" "Have you no part with Him?" "What is your life, what your hopes without Him?" These questions are not pressed home. The heart is not pierced. The conscience is not aroused. The impenitent sinner is not sent away restless and guilty because of the fearful sin of rejecting this Christ and His salvation, neither does the saint go away drawn closer to this Christ, with more comfort and joy in his heart because of Him, with more fervent love and greater readiness to work and sacrifice for Him. Now, every sermon that does not make sin more hateful and Christ more precious, fails of the true end of preaching.

This want of directness and application is presen even in sermons on the application of grace and the fruits of faith. So the true doctrine as to the objective reality and efficacy of the means of grace is delineated. But the subjective appropriation of grace is too much slighted. People go away from the theological discussion instructed in the doctrine. And this certainly is of vital importance. But have the hearers been made hungry for the bread of life, and thirsty for the water of life? Have they been made to taste and see that the Lord is gracious? Are they moved to depart from the Lord's table with that inward peace and holy joy which should be the abiding effect? Do our preachers always bear in mind that doctrine without experience will not save the adult church member?

Even when regeneration is preached, it is too often only the doctrinal side which is exhibited. Yet this vital matter ought to be so searchingly set forth that the hearers will be driven to examine themselves whether they have and manifest the life which grows from the new birth. What aid is it to know the doctrine and have not the life?

In this hard, cold, materialistic age of ours, we need to preach more repentance and conversion. If we flatter ourselves that we are preaching to congregations made up of living believers, we deceive ourselves and our hearers. We become guilty of the loss of souls, and they will be required of us!

We need to set forth earnestly, clearly and repeatedly not only the doctrine, but the duty and absolute necessity of repentance and conversion. Our preaching needs to be more like that of John the Baptist, Peter, Paul and Christ. It must aim to make the impenitent so realize their lost, ruined and condemned condition that from pierced and contrite hearts they will cry: "What shall I do to be saved?"

Likewise faith must be so preached that no one may deceive himself with the idea that a mere intellectual assent to the doctrine is enough. Justification must become to every believer what it was to Paul and Luther, a living peace, bringing joy-inspiring experience of the heart. Every justified soul should experience the blessedness of the man whose sin is forgiven, whose transgression is covered.

It is the preacher, under God, who is to lead his people into these blessed privileges. But, to bring about these blessed results, the preacher must himself be a living believer. He, above all others, needs a rich experience of the grace of God in his heart. He needs to live in close and intimate communion and fellowship with his Saviour. Then will his sermons be neither cold nor pointless. Then will he ever bring to his people a living message. Then will he address the intellect, the heart and the will. Then will his sermons abound in applications to the hearts and lives of those before him. The attentive hearer will go away and say not only,

"That was a good sermon," but rather, "That sermon did me good."

Our land and our time need the pure and precious faith of our dear church. It is necessary that there be careful, prayerful, patient and persistent preparation of every sermon. These sermons should be plain, pointed and personal messages, suited to the varied, present wants of the hearers. The preacher should come from his knees to the pulpit. He should have the one intense desire and purpose to bring souls to Christ, and build them up in Him.

We need a generation of preachers as intelligent and sound in doctrine as Chemnitz, Gerhard, Hutter and Krauth, and, at the same time, as deeply spiritual, earnest and active as Spener, Francke, Zinzendorf and Passavant.

If the whole Lutheran church in this country could have a generation of such ministers, this land would be hers. Then would she go forth as the morning, bright as the sun, fair as the moon, and terrible as an army with banners. G. H. G.

THE THOUGHT AND THE PLACE OF THE PSALMS.

BOOK V. THE RESTORATION.

Compiled by Ezra and Nehemiah after the Return from scattered Davidic Fragments and New Compositions.

17. The Return. Pss. cvii.-cxii.
  a. The Thrilling Story. Pss. cvii.-cx.
    Ps. CVII. *The National Assembly. Ezra iii. 1.*
    Preface 1-3. Summons to Praise.
    Jer. xxxiii. 1; Del. iii. 138, 139.
    Story of the Exile.
    4-9. The City of Habitation, Isa. xlii. 11.
    10-16. Bonds and Imprisonment, Jer. xxxviii. 6.
    17-22. Sickness and Distress. Isa. xl. 28-31.
    23-32. Perils by Sea. Isa. xliii. 14-17, xlii. 10; Deut. 28:68.
    33-38. Prosperity in Exile. Jer. xxix. 5; Del. iii. 146.
    39-43. Persecution by the Mighty. Dan. vi. 12.
    Ps. CVIII. *Victory over all Foes. Ezra vi. 14.*
    1-6. *Personal Foes as Saul.*
    Ps. lviii. 8-12; 1 Sam. xxii. 1a; Faus. 222.
    7-12. Philistia, Moab, Edom.

Ps. lx. 7-14; 2 Sam. viii. 1-2, 14; Faus. 229.
In Prophecy: *Philistia*, Jer. xlvii. 2.
Moab, Jer. xlviii. 4; *Edom*, Jer. xlix. 17.

Ps. CIX. *The Betrayers. Ezra iv. 23-24.*
Ahithophel. 2 Sam. xv. 30-31; Faus. 342.
Shimei. 2 Sam. xix. 23; Faus. 342.
Cush and Doeg. 1 Sam. xxii. 18.
Haman. Esth. vii. 7-10.
Satan. Zech. iii. 1-7; Faus. 343.
Judas Iscariot. Acts i. 20; Del. iii. 153.

Ps. CX. *The Picture of the Coming Glory. Ezra i. 1.*
The Covenant of Promise. 2 Sam. vii. 21; 1 Chron. xvii. 19; Del. iii. 166.
The Conqueror. 2 Sam. xi. 1; Del. iii. 166.
The Anointed One. 2 Sam. xxiii. 2-7; Del. i. 89, iii. 176.
Jehovah's Eternal Throne. 1 Chron. xxix. 25; Del. iii. 166.

b. Words of Cheer. Pss. cxi.-cxii.

Ps. CXI. *The New Passover of Death. Ezra i. 2, 3.*
Praise for the Deaths Escaped.
Isa. xli. 17-25; (Del. Isa. ii. 113.)
Dan. iii. 17-27; (Del. Isa. ii. 137.)

Ps. CXII. *The God-Fearing Man. Ezra 1:4.*
His Promise. Isa. xli. 10-16.
His Ideal. Esth. viii. 16-17; Faus. 350.

18. The Passover. *Pss. cxiii.-cxviii.*

a. The First Hallel. Pss. xiii., cxiv.

Ps. CXIII. *Praise to the One who Lifteth up out of Low Estate.*
Shown by the Rebuilding of the Temple. Ezra v. 11-13.

Ps. CXIV. *The Testimony of Nature before God.*
In the celebration of the Passover. Ezra iii.1; Del. iii. 188.

b. The Second Hallel. Pss. cxv.-cxviii.

Ps. CXV. *The Honor of God's Name.*
Vindicated by the Re-establishment of Public Worship. Ezra. ii. 68-70.

Ps. CXVI. *Thanksgiving for Deliverance from Death.*
At the Corner-Stone Laying. Ezra iii. 12, 13; Faus. 354.

Ps. CXVII. *Invitation to Worship God.*
When the Altar was Erected. Ezra iii. 6a; Faus. 354.

Ps. CXVIII. *The Feast of Dedication.* Ezra vi. 15-18; Del. iii. 209.
The Feast of Tabernacles. Ezra iii. 4; Neh. viii. 1, 14-18.
The Laying of the Foundation. iii. 10.

19. The Law of God. Ps. cxix.

Ps. CXIX. *The Righteousness of the Law.* Neh.viii.5-8.
1- 48. *Assurance* from the Word.

49- 88. *Comfort* by the Word.
89-120. *Instruction* through the Word.
121-144. *Activity* with the Word.
145-176. *Hope* in the Word.

20. The Pilgrim Songs. Pss. cxx.-cxxxiv.
The Greater Hallel sometimes Observed at Passover Occasions. See Isa. xxx. 29. Oehler Bib. Theol. 377.
Written and compiled during different stages of the rebuilding of Jerusalem.
Illustrated by fragments of old Davidic Psalms.

a. Steps in Contrition. Pss. cxx.-cxxiv.

Ps. CXX. *A Cry of Distress because of Samaritan Opposition.* Neh. iv. 1-6; Del. iii. 261; Faus. 375.

Ps. CXXI. *The Consolation of Divine Protection..*
Upward glances from dangerous Desert Ways. Ezra viii. 31.
Authority. Stanley Jew. Ch. iii. 92-98.

Ps. CXXII. *Reconciliation of the Ten Tribes.* 2 Sam. v. 12; Faus. 377.
The Welfare of the City of David. Neh. ii. 10.

Ps. CXXIII. *Invocation of the Lord by the Despondent.* Neh. ii. 19-20.
Authority. Faus. 378.

Ps. CXXIV. *The Deliverer from Death in Waters and Graves.*
In David: 1 Chron. xviii. 5; Faus. 378.
In Mordecai: Est. viii. 15-17; Geike vi. 372.

b. Progress in Illumination. Pss. cxxv.-cxxix.

Ps. CXXV. *The Assurance of Faith.* Neh. vi. 12-14; Faus. 379.
Israel's Bulwark against Temptation to Apostacy.

Ps. CXXVI. *Reaping in Joy after Sowing in Tears.*
At Laying of the New Foundation.
Ezra iii. 12a; Del. iii. 285.

Ps. CXXVII. *Building the Temple.*
God's Blessing Gained, all Gained.
Solomon's Temple. 1 Kings vi. 12-13; Zerubbabel's; Ezra iv. 3.
Authority. Del. iii. 287; Faus. 381.

Ps. CXXVIII. *The Happy Home.*
The Fear of God the beginning of Wisdom.
Ezra viii. 21-22, ix. 12; Neh. xii. 43b.

Ps. CXXIX. *The End of the Oppressors of Zion.* Ezra v. 11-12.
The Martyrdom of the Just. Dan. vi. 10-11.
Authority. Del. iii. 295.

c. Degrees in Mystic Union. cxxx.-cxxxiv.

Ps. CXXX. *Repentance* from the Depths of Woe.
Ezra ix. 15; Del. iii. 279.

Ps. CXXXI. *David's Humble Resignation.*
2 Sam. vi. 21-22; Del. iii. 301-341.

Ps. CXXXII. *Solomon's Prayer for Messiah.*
At the Dedication of the Temple.
2 Chron. v. 10, vi. 41-42; Del. iii. 306.

Ps. CXXXIII. *David's Hymn.* The Communion of Saints.
Jonathan's Love. 1 Sam. xx. 17; Del. iii. 315.
Bringing up the Ark. 1 Chron. xvi. 2; Faus. 387.

Ps. CXXXIV. *The Evening Sacrifice.*
Ezra ix. 5; Faus. 388.
Vigil Greeting and Counter-Greeting.
1 Chron. ix. 38; Del. iii. 320.

21. The Work of Faith. *Eternal Life.* Pss. cxxxv.-cxxxix.

Ps. CXXXV. *Hallelujah for the Fulfillment of Prophecy.*
Neh. iv. 7-8.
In the Re-building of the Walls of Jerusalem.
Jer. li. 6, 15-19.

Ps. CXXXVI. *Dedication of Zerubbabel s Sanctuary.* Ezra vi. 15-18; Faus. Cyc. 736.
Memorial of *Foundation.* Ezra iii. 11; Geike vi. 14. *Solomon's Temple.* 2 Chron. v. 13. *David's Tabernacle.* 1 Chron. xvi. 34.

Ps. CXXXVII. *Meditations in Babylon.* Former Glory. Ezra iii. 12b-13.
Past Distress. Ezek. xxxiii. 21; Geike vi. 291.
Present Distress. Neh. i. 2-4.

Ps. CXXXVIII. *The Mediator and Finisher.*
On David's Eternal Throne. 2 Sam. vii. 26; Del. iii. 339.

Ps. CXXXIX. *David's Adoration.*
The Omnipotent and Omniscient One. 2 Sam. vii. 23-24; Faus. 395.

22. The God Fight of Faith. *Trials during the Dispersion. Pss. cxl.-cxlv.*

Ps. CXL. *David's Prayer against the Sons of Belial.*
2 Sam. xx. 1-2, 21.
Authority. Del. iii. 359.

Ps. CXLI. *David's Vesper Psalm at the Fords.*
2 Sam. xv. 28; Del. iii. 366.

Ps. CXLII. *David's Cry from Engedi* to the Best of Friends.
1 Sam. xxiv. 5-8.
Authority. Del. 374-376.

Ps. CXLIII. *David's Repentance for Sin.*
The Occasion. 2 Sam. xviii. 33; Del. iii. 379.
The Promise. 2 Sam. xxiii. 4; Faus. 402.

Ps. CXLIV. *David's self-encouragement before Battle with Goliath.*
The Blessed condition of God's People. 1 Sam. xvii. 47.
Authority. Del. iii. 385.

Eliza Hall

Ps. CXLV. *David's Praise at the End of Days.* 1 Chron. xviii. 16-22.
Authority. Faus. 405.

23. The End of Faith. *Dedication of the Holy City's Walls.* Pss. cxlvi.-cl.

Ps. CXLVI. *Purification by Ashes of the Heifer.* Neh. ix. 1-6.
Confession and Prayer. Neh. xii. 30.
Authority. Faus. 407; Del. iii. 403.

Ps. CXLVII. *Consecration to the Covenant of God.* Neh. xii. 31-42, ix. 7-15.
Authority. Faus. 407; Del. iii. 403.

Ps. CXLVIII. *Praise for Deliverance in Mercy.* Neh. vi. 3-14, xii. 27.
Hymn of the three Hebrews in the Fiery Furnace. Vs. 28-64 in Septuagint after Dan. iii.
Authority. Del. iii. 414.

Ps. CXLIX. *Praise for Victory.* Neh. vi. 15-16, xii. 28-29.
The Feast of Purim. Esth. ix. 17-19.
Authority. Faus. 407; Del. iii. 421.

Ps. CL. The Great Thanksgiving of Praise. Neh. xii. 43 a, c.
Authority. Faus. 407.

Scottdale, Pa. J. C. F. RUPP.

ELIZA HALL.

The Directors realized that suitable accommodations for the rapidly increasing number of students were imperatively needed. How to secure them with the very limited resources at their disposal, was a problem very difficult of solution.

The first Commencement of the infant institution was held in the Trinity English Lutheran Church, corner La Salle Ave. and Elm St., May 18, 1892. On the next day, May 19th, the Board of Directors met at the Westminster Hotel, North Clark St., near Elm. The day was most disagreeable by reason of the incessant, heavy rain; but the spirits of those in attendance were by no means dampened. The interests of the Seminary were fully discussed, and the result reached, that Rev. W. A. Passavant, Jr., H. W. Roth, D. D., and Rev. W. K. Frick should constitute a Committee to prepare plans and get estimates for a Dormitory.

At the meeting of the Board, October 19, 1892, this Committee presented a report. The general plan of the

proposed building was agreed upon. Then came the question, When shall we begin its erection?

"Pending the resolution of Dr. Roth, to proceed at once with the erection of the building the Board adjourned." This was its afternoon session. The minutes of the evening session, October 19, 1892, set forth that: "In place of the pending resolution, the following substitute was offered and unanimously adopted."—

"Looking to God for His blessing upon our plans, and in humble reliance upon His favor for the successful issue; *Resolved*, That the central building shall be completed, if possible, by May 1, 1893."

A Finance Committee "to devise ways and means to obtain the money necessary for the erection of this building," consisting of the Revs. W. A. Passavant, D. D., C. Koerner, W. K. Frick, W. A. Passavant, Jr., and J. A. Bohn, Esq., with Rev. H. W. Roth, D. D., as Chairman, was appointed.

On Thursday, October 20, 1892, a Building Committee embracing the Revs. H. W. Roth, D. D., and W. A. Passavant, Jr., and Messrs. M. L. Deck and J. A. Bohn was appointed, "with authority to receive bids and make contract for the erection of the Dormitory."

Plans and specifications by Architect James T. Steen, Pittsburgh, Pa., were completed on December 27, 1892; the contract for the building was closed with Charles E. Carlson, Chicago, Ills., Messrs. Faber & Pagels, Chicago, being the superintendent architects. $16,500 was the contract price, exclusive of heating apparatus and gas fixtures.

On the same day a beginning was made upon the cellar and foundations of the building. The winter of 1892–3 was unusually severe, and work in the open air was done under great hardships. Yet the edifice grew upward, and on February 6, 1893, the strong basement walls being completed and all in readiness for the belt course and brick work, it was arranged that the Corner-stone should be laid. But everything was sheeted with ice. A blinding, furious snow storm claimed the day for its own, and the ceremony was deferred until Wednesday, February 8th. With the walks ice-fettered; the thermometer eight degrees below zero, a fall of fifty degrees

since the noon of Tuesday, it was again necessary to defer the service.

On Friday, February 10, 1893, at 11 a. m., along the slippery ice-path from the Chapel on Addison St., the students marched by twos; Rev. C. A. Evald of Immanuel Swedish Church and the professors leading the procession. Mr. J. L. Smith of the Wicker Park Church had presented the box; the place provided for it was in the northeast corner of the building; and with every one a shivering in the keen and frosty atmosphere, the service was performed.

The form for the "Laying of a Corner-stone" was read responsively, Rev. Dr. Weidner leading and also reading the Scripture lessons. Pastor Evald and Prof. W. A. Sadtler each offered prayer. Rev. Dr. Roth placed the box in position, and accompanying the words with a three-fold hammer stroke upon the corner-stone, said:

"In the name of the Father, and of the Son, and of the Holy Ghost, I lay the corner-stone of an edifice to be here erected, and unless otherwise named, to be known as the North Dormitory Hall, the first of the buildings of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill., to be devoted to the service of Almighty God and used in the cause of theological education in connection with the Evangelical Lutheran Church and in accordance with her principles, doctrines, rites and usages."

" 'Except the Lord build the house, they labor in vain that build it. Other foundation can no man lay than that is laid, which is Jesus Christ.' "

A list of what the box contained was then read; to wit.: A copy of the Chicago *Inter-Ocean, Tribune, News*, and *Record;* also the *Inter-Ocean* of October 31, '92; *The Workman*, October 15, '91 and February 2, '93; *The Lutheran*, February 2, '93; the English and the German Lutheran Almanacs, '93; New Testament with both versions; English Church Book; January number of the *Young Lutheran*; three copies of the Seminary's first "Announcement"; one copy Dr. Weidner's "Practical Theology" and of his "Studies in the Book," 1 and

2 Thess., Gal. i. and 2 Cor., Romans; and one Columbian half-dollar, dated 1892.

All now joined in the Apostles' Creed, in the Lord's Prayer and in the following hymn:

Assembled at this corner stone,
We humbly bow before Thy throne;
In earnest prayer our souls we raise,
And joyful join to sing Thy praise.

Eternal Father! Help us rear
This structure in Thy name and fear;
Within its walls may wisdom find
A lasting home to bless our kind.

Lord Jesus Christ, Thou Living Word!
Here be Thy precepts ever heard.
Spirit Divine! To all impart
The wise, the understanding heart.

Here do Thou work, O God, that youth
May bless Thy Name and Keep Thy Truth;
Teachers and pupils guide aright,
Their lives in Faith and Love unite.

Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost.

The services ended with the Benediction.

The Dormitory stands on Waveland Ave., twenty feet from the line, and fronting directly opposite Clarence Ave., has a fine north outlook. To the east lies Lake Michigan, of which there is a beautiful view from the higher windows. On all sides of it, stretching far away lies outspread the great, busy city of Chicago.

Its structure is substantial, in appearance it is pleasing, for its purpose it is excellently adapted. Temporary recitation rooms occupy the first floor; with these removed, sixty students can be comfortably housed in the Hall.

The steam plant occupies part of the cement-floored and well-lighted basement; the other parts provide a reading room, a gymnasium and a trunk room. The attic has five large apartments, one of which the Library at present claims for its use. The others, with the second

and third stories, are fitted and furnished as rooms for students. The building is 50x70 feet in dimensions.

Not until somewhat later than May 1, 1893, was it completed. The cost: heating, gas fixtures, architect's charges, etc., being added to contract price, was $19,147.28. To furnish the recitation rooms, chapel, library and lodging rooms with necessary tables, blackboards, chairs, dressers, beds, bedding, etc., required an additional sum of $2,175.00.

Toward this latter outlay, generous help came from a number of individuals and churches, of which it is hoped that a subsequent number of the RECORD may tell more fully.

Under the growing financial distress from which the country was suffering, the young Seminary did not feel justified in having its undertaking laid before the churches for help. It was thought though that in connection with the World's Columbian Exposition, about to be inaugurated in Chicago, some aid might be secured from persons who should attend the Exposition, by offering them lodgings in the recently completely Hall. Accordingly, the Revs. W. A. Passavant, Jr., and W. K. Frick were made a Committee to issue bonds which would secure lodging at the Hall, and sell a limited number at $10 each. The delay in the opening of the World's Fair, the unpropitious weather, the course pursued by the transportation corporations, the blighting greed at first exhibited toward its visitors, united to keep people away from the Fair; and the success which the plan promised at its inception was not continued; there was realized, however, from this source the snug sum of $2,170 toward the cost of building.

To the Rev. W. A. Passavant, D. D., the President of the Board of Directors, belongs in fullest measure the successful issue of the undertaking. He secured temporary loans for the Treasurer.

Beside this, he announced at the meeting, October 19, 1892, that he had a tract of land near Omaha, Nebraska, which it was his purpose to give to the Seminary. But as times then were in the financial world, it seemed unlikely that the tract could be sold and the money at an early date, be placed in the treasury.

At the request of Dr. Passavant, Mr. M. L. Deck, of Decatur, Ill., agreed to visit Omaha, look up the farm and try to sell it. Being provided with power of attorney for this purpose, Mr. Deck soon afterward went to Nebraska, examined the tract, learned its value and within a few days after his arrival, secured a purchaser, had the necessary papers made out and the Treasurer was soon made happy by the receipt of a draft from the First National Bank of Omaha, for $3,200.00, the proceeds of the sale.

Recall the depressed and hard times; that Mr. Deck was an entire stranger where the tract was situated; that within a couple of days after his arrival a cash purchaser was found, and at a very satisfactory price; and say, could the Board of Directors do otherwise than look upon the whole transaction as a most gracious providence of God, and thank Him for His manifest blessing and aid in their labor for the welfare of His Church? So they did, and found great encouragement to new zeal therein.

Near the close of May, 1893, the contractor called with allowed claims for $3,500. The Treasurer was writing a letter, and requested the contractor to be seated until the letter should be finished. Before this was done, the bell rang and a messenger boy said, "Dr. Roth, some one has called you at Haller's telephone."

The letter being finished, he suggested to the contractor to walk along, and they could talk matters over on the way. The contractor must have, $1,000 now; for the other $2,500 he could wait a few days; and there were not $200 in the Treasury!

The telephone was reached. "Is that you, Dr. Roth?" "Yes," was the reply. "Well, there is a man here who has been through the new Hall; he says you may need some money, and he has some he would let you have."

It seemed as a voice from heaven to the startled and anxious Treasurer. The Lord be praised! was the devout utterance of his grateful heart.

Suffice it, a meeting was arranged, and a loan of $6,500.00 secured within a short time. The claims of the contractor were met; and new thanks given to

our God for His gracious and manifest Providence in the hour of special need.

It was a serious struggle to provide for the payments upon the building. A crisis prevailed throughout the country, a fearful panic was barely averted, banks were afraid to make loans, New York City banks for a time would pay out no money, only certified checks. In Chicago the Treasurer refused to pay one hundred dollars asked for the cashing of a draft of $3,000 which he had, though certified by the New York Clearing House. Yet the good hand of our God was upon us. The Dormitory is completed, and all claims against it duly paid.

Such financial struggles and cares rapidly age those who bear them. Does the Church realize the toils and sacrifices of the men who do pioneer work in the churches, orphanages, hospitals, colleges and seminaries through which her growth is promoted and her activities perpetuated?

When the Board met, May 4, 1893, the edifice was by resolution named ELIZA HALL, in honor of Mrs. Dr. Passavant, whose wifely devotion and cordial co-operation had so largely aided her husband in the work which he was enabled to accomplish for the Church, and also in the generous gifts which he made toward the founding of the Chicago Lutheran Theological Seminary and the building of the needed Dormitory.

It is needless to state that for obvious reasons Dr. Passavant himself earnestly protested, and recorded his vote against this action of the Board; otherwise, it was cordially and unanimously done, as a fitting tribute to a most worthy Christian lady and mother in Israel.

The Seminary is not yet equipped as it must be. The brethren of our Lord Jesus Christ, the friends and lovers of His Church, have duties toward it that require speedy performance. Where can the money held by the Lord's faithful stewards be better invested than in furnishing the Chicago Lutheran Theological Seminary with what it needs for the best discharge of its duty, as an educator of godly men for the preaching of the Gospel?

There is a debt of near $20,000 resting upon the

Seminary; a blessed favor would it be to pay that in whole or in part.

ELIZA HALL is not large enough to lodge the students who come for instruction; a gracious deed would it be to set apart $15,000 for the erection of a commodious wing to the Dormitory.

A library building is now an absolute necessity; how beneficently fifteen to twenty thousand dollars could be invested in such a structure!

A goodly sized Hall for lecture and recitation rooms, chapel services, administrative offices, etc., presses its claims; what a glorious help in all directions would be a few thousands put into such a building!

Dr. Weidner now occupies the first residence built on the Seminary grounds; there is space upon its site of four acres for the residence with which each other regular professor should be provided; what a care could be lifted from the hearts of these laborious men were $5,000 donated toward the building of a permanent home for each of them!

Endowments are requisite for professorships, lectureships, scholarships, etc.; who can estimate or know the good that will result throughout all time and into eternity forever, through the devout consecration of $30,000, $5,000, $3,000, $2,000, $1,000 to one or another, or to several of these worthy purposes?

"The Lord hath need of them." With unspeakable condescension He accepts what He had entrusted to godly men and women, and permits them the inestimable privilege of working together with Him for the rescue of souls, for the salvation of the lost world. "The King's business requireth haste." Not tomorrow, but today let your heart say with Jesus, "I must work the works of Him that sent me, while it is day; the night cometh when no man can work."

Devise liberal things for the Lord Jesus, your loving Saviour. The day for accounting to Him draws near; and may His rich blessing rest upon and forward the purposes of every heart in promoting His glory and in blessing humanity.

H. W. R.

SEMINARY NOTES.

The Board of Directors will meet on Wednesday, 10 a. m., October 6, 1897.

The Fall Term of the Chicago Theological Seminary will open on Thursday morning, at 10 a. m., October 7, 1897, with appropriate services. The address will be delivered by the President. It is desirable that all students be present on the opening day. The Examinations for Matriculation will begin at 2 p. m. Final examinations for advanced students will begin at 9 a. m., Saturday, October 9.

Our erstwhile beautiful Grove is sadly demoralized. The trees have been rapidly dying. They are therefore being cleared off, the sand is being sold and the whole Campus will be leveled down, resodded and replanted with trees.

Rev. Dr. Gerberding is in the East in the interest of the Seminary.

Rev. Prof. Frick and wife spent a few weeks in the East, visiting parents and friends.

Rev. Dr. Ohl is busy overseeing the extensive additions and improvements to the Milwaukee Hospital.

Rev. Dr. Sadtler will also take a trip East to visit his parents.

Prof. Heiman, who is also our zealous Jewish Missionary in Chicago, never ceases looking after his people.

Rev. Dr. Roth returned from Florida, improved in health, but still weak. He is at his post in Wicker Park Church. The state of his health compelled his resignation from the Faculty of our Seminary. All his many friends pray for his speedy recovery.

Rev. Gustav Mack, B. D., one of our Graduates, has been called as an instructor. He is an indefatigable student and a thorough scholar.

Rev. A. D. Crile, who studied with us for four years and was ordained in the spring, is now our financial secretary, and will devote his whole time to our interests.

Mr. C. T. Benze, B. D., has taken charge of the English mission at Beaver Falls, Pa. He will be ordained at the coming convention of the Pittsburg synod.

Rev. Wm. Hall, B. D., ordained by the President of the Chicago Synod, has taken charge of Syracuse, Ind.

Rev. B. F. Hoefer, B. D., ordained by the English District Synod of Ohio, has taken charge of Middlepoint, Ohio.

Rev. Luther Hogshead has settled down as Pastor of the Hicksville charge in Western Ohio.

Rev. Viggo Mengers has a charge in the United Danish Church.

Rev. J. J. Clemens, who studied during the winter in the University in Iceland, is back in his field at Glenboro, Manitoba.

Rev. M. Michelsen desires to correct a statement in the January RECORD, that he is a member of the Free Lutheran Church. He claims to belong to the United Norwegian Lutheran Church.

As far as we know all the fourteen ordained ministers, who studied with us during the winter, are at work again in their respective charges.

Rev. Frank E. Jensen, ordained by the Synod of the North West, has taken charge of an English Mission in St. Paul, Minn.

Mr. E. Trabert is supplying the vacancy of Salem Mission, Minneapolis, Minn.

Mr. F. S. Beistel is supplying the three congregations of the East Germantown charge, in Indiana.

Mr. P. W. H. Frederick supplies the Mission of the Pittsburg Synod at Wilkinsburg, Pa.

Mr. J. A. Zundel is preaching in Southern Indiana.

Mr. H. B. Reed supplies St. Peter's Mission, Chicago.

Mr. Loran Pearch has two preaching places at Corydon, Ind.

Mr. M. E. Haberland takes care of a mission at W. 48th St. and Jackson Boulevard, Chicago.

Mr. C. W. Vetel serves two Swedish congregations near Porter, Ind.

Mr. Gustav Forsberg supplies Salem Swedish Lutheran Church, Chicago, while Pastor Abrahamson is absent in Sweden.

Mr. R. Martinson is teaching and preaching among the Icelanders of Mountain, N. Dak.

Mr. E. Hansen is working among the Danes of Viborg, S. Dak.

Mr. J. Moeller is preaching at Cedar Falls, Ia.

Mr. Geo. Kabele has charge of the English Mission in Decatur, Ill.

Mr. J. A. Frishkorn is building up an English Lutheran Church for the Pittsburg Synod at Bridgeport, Ohio.

Mr. Wm. Hall is working in the branch Mission of St. Mark's English Lutheran Church, Boston.

Mr. C. K. Lippard is Chaplain in the Passavant Memorial Hospital, Chicago.

Mr. E. Haecker is doing earnest work in St. Clara, W. Va.

Mr. A. C. Barron is teaching and preaching in Rev. A. Bergh's charge, Oxfordville, Wis.

Mr. J. P. Jensen, is teaching at Clinton Junction, Wis.

All the other boys are making themselves useful in Parochial, Sunday-school and Church work.

Already some twenty applications from new students have been received. So we grow.

If we can send out men of the right spirit, and thoroughly furnished for every good work, our influence will be incalculable.

THE DOCTRINE OF THE DIVINE ATTRIBUTES.

In the April number of the RECORD we published *Outline Notes* covering the Definition of the Divine Attributes, the Methods of Determining them, their Classification, and began the discussion of the Particular Attributes. Having more closely defined what is meant by the *presence* of God, and having drawn a distinction between a *local*, *definitive*, and *repletive* presence, it was maintained that the presence of God was not simply one of *effectual operation*, nor one only of *sight* and *knowledge*, but a *repletive* presence, by which God fills all space. But this omnipresence is not of necessity, which is the

fundamental error of Pantheism, but the free act of God's will. Though God is immanent in the universe, He is also transcendent.

8) The omnipresence of God is taught especially in Ps. 139:7-12; Jer. 23:24; Isa. 66:1; Acts 17:24, 27, 28; 1 Kings 8:27.

9) *Martensen:* "As the bird in the air, as the fish in the sea, so do all creatures live and more and have their being in God . . . God is present in one way in nature, in another way in history; in one way in the Church, in another way in the world. He is not, in the same sense, present alike in the hearts of His saints, and in those of the ungodly, in heaven and in hell. . . . That which chiefly concerns us is the special presence of God in His Church, and not merely that universal presence by which all creatures alike are embraced."

12. The *goodness* of God as an attribute of the divine essence is that by which of Himself and by Himself, He is supremely good, Matt. 19:17; Mark 10:18 (*Quenstedt*).

13. *Blessedness* as an attribute of the essence of God describes the inner life of perfection which God lives, in total independence of His creation, in triumphant prospect of the completion of His perfected kingdom (*Martensen*).

14. *Omniscience* is that attribute of God, by which He, through one simple and eternal act of the intellect, knows Himself and all things whatever have been, are, and shall be, or even in any way can be. He knows not only all things absolutely, but also that which is conditionally future or possible, and He is acquainted even with those things which are impossible. 1 Kings 8:39; Ps. 139:1-6; Matt. 10:30; Acts 15:8; Rom. 11:33; Heb. 4:13 (After *Quenstedt*).

1) We may distinguish between the natural, the free, and the mediate knowledge of God.

2) The *natural* knowledge, called also necessary, abstract, indefinite, is that act of simple intelligence by which God knows Himself and all things out of Himself. 1 Cor. 2:11.

3) *Free* knowledge (or of free vision, called also intuitive and definite) is that by which God truly knows all things as they actually come to be, as past, present, and future, both in Himself as the universal cause, and in their proximate causes and in themselves. Isa. 29:15, 16; Matt. 6:32.

4) *Mediate* knowledge (known also as the hypothetical knowledge of the conditional future) is that, according to which God is acquainted with those things which can exist, with the condition interposed that it is limited to that which the creatures, if created with certain conditions, would be free to do, or would be allowed to effect (*Quenstedt*). 1 Sam. 23:10-13; Jer. 38:17-20; Ezek. 3:6; Matt. 11:21-24.

5) *Quenstedt:* Natural knowledge precedes every free act

of the will; free knowledge is said to follow a free act of the will; mediate knowledge is said indeed to precede an act of the will, yet in such a manner that it sees something as future only on the hypothesis of such will.

6) *Martensen:* God knows the possible as possible and the actual as actual; He knows the necessary as necessary, and the free under the conditions which He Himself imposed on freedom.

7) This knowledge of God is 1) *intuitive*, not discursive, but simple and immediate; 2) *simultaneous*, not successive, for all that occurs in all times is in the divine knowledge at once; 3) most *distinct* and exact; 4) most *true* and perfect; 5) *eternal*, as comprehended in one timeless act of the divine mind.

8) The distinction made by some who aimed to comprehend all aspects of divine knowledge, past, present, and future, under the three terms, Remembrance, Vision, and Foreknowledge, does not aid much, for with God there is no time, and all things are intimately present to His eternal knowledge.

9) God has a intimate knowledge of all things which are still future to us. We speak of the *foreknowledge* of God from a human standpoint, for with God there is really nothing future, all things are present to Him, not indeed actually by way of existence, but objectively.

10) Humanly speaking all future things or events are 1) future necessary things,—those which occur according to natural law; 2) future conditional things,—those which will be, under certain conditions; 3) future contingent things,—those events which are dependent on free will.

11) All these things are most absolutely known by God, who in His *foreknowledge* sees all things most absolutely in a perpetual, abiding, and immutable now.

12) *Hutter:* Every object is foreseen or foreknown by God as it is in its own nature, and according to its results, so that this foreknowledge depends upon the event, but the event does not depend upon the foreknowledge.

13) *Gerhard.* Things either present, or past, or future, do not depend upon the knowledge of God, but His knowledge depends upon the thing and event which is foreknown as just such as it is, so that if it would not have been, this very thing also would have been foreseen by God.

14) The foreknowledge of God does not limit the free actions of His creatures.

15) The problem of the foreknowledge of God and the freedom of the will was already discussed by Aristotle and Cicero.

16) These are not inconsistent and contradictory ideas; the antithesis is not real, but only seeming.

17) The Socinians maintain that God becomes cognizant of the free actions of man only after they take place,

because they cannot be certainly foreknown. So in general the Arminians. *Daniel Curry:* "The denial of absolute divine foreknowledge is the essential complement of the Methodist theology without which its philosophical incompleteness is defenceless against the logical consistency of Calvinism."

18) As Socinianism would solve the problem by denying foreknowledge, so Absolute Predestination seeks to solve it by denying the Freedom of the Will.

19) We cannot accept the doctrine of determinism, for this would finally lead to fatalism, pantheism, and to the doctrine of fate.

20) We must strictly maintain God's perfect knowledge of the future free acts of His creatures. "Knowledge of contingency is not necessarily contingent knowledge.'

21) God does not foreknow free acts *mediately*, by foreknowing merely the motives which induce acts, but *immediately*, by pure intuition, inexplicable to us.

22) So great and deep is the knowledge and understanding of God that it is unsearchable and incomprehensible. Job 11:7; Isa. 40:28; Rom. 11:33.

15. "The *wisdom* of God signifies that most accurate judgment of God, by which He knows how to dispose and ordain all causes and effects in a most admirable manner for the attainment of His end. Job. 12:13; 28:20; Rom. 11:33" (*Baier*).

1) This attribute is closely related to the divine omniscience.

2) Martensen calls *wisdom* the practical, teleological knowledge of God.

3) God produces the best possible results with the best possible means.

4) Scripture lays stress upon the wisdom of God as displayed 1) in Creation (Ps. 104:24; Prov. 3:19); 2) in Providence (Dan. 2:21); and 3) especially in the plan of Redemption (Eph. 3:10; Col. 2:3).

16. *Omnipotence* is that divine attribute "by which God independently, through the eternal activity of His own essence, can do absolutely everything that does not involve a contradiction. Matt. 19:26; Luke 1:37; 18:27; Eph. 3:20" (*Quenstedt*).

1) Divine power may be distinguished as *absolute*, by which God can most absolutely effect whatever can exist; and *ordinary*, by which He governs the universe. Creation, miracles, inspiration, regeneration, resurrection, etc., are to be referred to His absolute power, and all works of providence to His ordinary power.

2) By this absolute power God can do many things, which, nevertheless, He does not do by His ordinary power (*Quenstedt*).

3) It is an erroneous conception of divine power to maintain that God can do only what He actually brings to pass.

4) By His absolute power He can do all possible things except those which involve a contradiction.

5) *Quenstedt* speaks of two general exceptions: 1) Such as have no mode of existence,—thus God is unable to render a deed undone; and 2) Such as imply a fault or defect,—for God is unable to lie, or sin, or die.

6) In this connection we must also discuss *the will* of God.

7) The will of God is either *natural* or *free*. By His *natural* will God is said to will Himself, and that which He is not able not to will. By His *free* will God wills all created things, and that which He is able also not to will, or to will the opposite.

8) The free will of God may be distinguished (*Baier*):
   (1) Into *efficacious*, by which God wills something to be effected, which will may be *absolute* (without a condition) or *conditioned* (under a condition),—and *inefficacious*, by which something in itself pleases God, although He does not intend to effect it.
   (2) Into *absolute*, by which God wills that something be effected by His own absolute power, and *ordinate*, by which God wills that something be effected by His ordinary power as bound to second causes and to means appointed by Himself.
   (3) Into *antecedent*, by which He wills something from Himself alone, without any regard to the circumstances, and *consequent*, by which He wills something with a consideration of the circumstances.
   (4) Into *hidden* and *revealed*. This refers to what God keeps in His own counsel, and to what He has communicated to us. Deut. 29:29; Rom. 11:33.

17. "The *holiness* of God is the supreme purity in God, absolutely free from all stain or vice, and requiring due cleanliness and purity in creatures" (*Quenstedt*).

1) *Hollaz:* God is holy, 1) *independently*, and by His essence; 2) *immutably*, inasmuch as the holiness of God cannot undergo a change, James 1:17; 3) *efficiently*, because He is the author of all holiness, 1 Thess. 5:23; 4) *by way of example*, Lev. 11:44; 1 Pet. 1:15, 16; 5) *objectively*, because the holiness of God must be sacredly recognized by us, Isa. 6:3."

2) God's holiness is God's self-affirmation and self-preservation, by virtue of which He remains like Himself in all relations which either are in Him or on which He enters in any way.

3) It may be defined concretely as an absolute perfection of life, but essentially in an ethical sense. Holiness is hidden glory, and glory disclosed holiness.

4) It is the clearness and purity of the divine nature, which excludes all communion with what is sinful. In this sense the symbolical designation of the divine holiness is, that God is *light* (Isa. 10:17; 1 John 1:5).

5) It thus implies 1) entire freedom from moral evil, and 2) absolute moral perfection.
6) It is because of His holiness that God is a consuming fire.
7) We may therefore define holiness as the purity of God's essence and the purity of His will,—purity willing itself.

18. *Hollaz:* "Justice (or righteousness) is that attribute by which God wishes and does all those things which are conformed to His eternal law (Ps. 92:15), prescribes suitable laws to creatures (Ps. 19:7), fulfils promises made to men (Isa. 45:23), rewards the good (Rom. 2:5-7; 2 Thess. 1:6, 7), and punishes the wicked (Ps. 119:137; Rom. 1:32; 3:8; Acts. 17:31; 2 Thess. 1:6)."

1) Divine justice reveals itself 1) in physical laws; 2) in the general ethical law governing society; 3) in the individual conscience; and 4) in Scripture.
2) This justice is both *legislative* and *distributive* (judicial or executive).
3) The holiness of God manifests itself towards man as *legislative* justice, through conscience and through Scripture, requiring of man godliness, purity, and righteousness (Tit. 2:12).
4) In the idea of divine holiness is included that God is a jealous God (Ex. 34:14; Deut. 6:15). The divine zeal is the energy of the divine holiness. The divine jealousy manifests itself as divine wrath against every violation of the divine will. For the divine wrath is the most intense energy of the holy will of God, the zeal of His wounded love. This manifestation of divine wrath has its origin wholly in the person who sins and is the result of sin.
5) The *distributive* or judicial Justice of God is either *remunerative*, rewarding the good (Rom. 2:7, 10), or *punitive*, punishing the wicked (2 Thess. 1:8, 9).
6) The four attributes of divine holiness, righteousness, faithfulness and truth are very closely connected (Deut. 32:4), and this makes manifest to us the "true and righteous judgments" of God (Rev. 15:3, 4; 16:5, 7; 19:2).
7) The *holiness* of God displays itself as a wrath against sin, His *righteousness* requires that guilt be punished or expiated, His *faithfulness* demands of Him that He fulfill all His promises to those who trust in Him, and His *truth* that in His judgments upon the wicked He be true and righteous.
8) The *punitive* justice of God has therefore not as its principal aim 1) the reformation of sinners, as held by Pelagians, Socinians, Universalists, and Rationalists in general; nor 2) simply the prevention of crime (the common doctrine of jurists), accepted by Clement of Alexandria, Tertullian, Origen, Grotius, and others; nor 3) the general welfare of men, as if happiness were a higher end than holiness; but 4) the promotion and the preserva-

tion of the holiness of God,—for sin in the sight of God is such a violation of God's holiness that the intense energy of His holy will manifests itself as wrath, and the justice of God demands that sin be punished or expiated.

9) The doctrine of the punitive justice of God is corroborated 1) by the testimony of conscience; 2) by the religious experience of believers; and 3) is most clearly taught in Scripture.

10) It is in this connection that we must also solve that important question as to the Ground of Moral Obligation or the Ultimate Rule of Right.

(1) The ground of moral obligation does not lie in the power of civil law, for might does not make right The civil law is not the recognized standard of right or wrong (Hobbes).

(2) Nor does it lie in the public sentiment of society (Adam Smith and in general the evolutionary theory of Ethics held by Bain, Spencer, and others).

(3) Nor does it lie in the arbitrary will of God. Upon this view, right and wrong are variable quantities,—right is right simply and solely because God wills it; it would also imply that might is right.

(4) Nor does it lie in something inherent in the nature of things,—fitness of things (S. Clarke), relations of things (Wayland), abstract right (Haven, Alexander), for this nature of things is not ultimate but has its origin and ground in the nature of God.

(5) Nor does it lie in utility or in the tendency to promote happiness. (We find here many modifications constituting distinct systems, as the selfish scheme of Paley, the Subjective Happiness theory of N. W. Taylor and Mill, the Greatest Good theory of Edwards, Bentham, Dwight, Finney, Fairchild, Hopkins.) This view implies that God is holy only for a purpose. This theory is closely related to that advocated by Shaftesbury, Hume, Herbart, and others who would trace the ultimate rule of right to an inner moral sense.

(6) Nor is it to be traced to the moral reason in man, as advocated by such great writers as Cudworth, Price, Reid, Dugald Stewart, Hamilton, McCosh, Calderwood, Hickok, and others.

(7) Nor does it lie in the practical reason, as held by Kant and his followers.

(8) But according to the Scriptures the ground of moral obligation lies in the nature of God, in His holiness, the moral perfection of His Being (Gregory, Wuttke, Chalmers, Strong, Dorner, and Lutheran Theologians in general). 1 Pet. 1:16; Matt. 5:48.

19. By *faithfulness* is meant that attribute of God by which He is trustworthy in the very highest sense. He will fulfill all His promises to His people, and bring to a completion the whole scheme of redemption. Num. 23:19; Tit. 1:2; Rom. 3:3.

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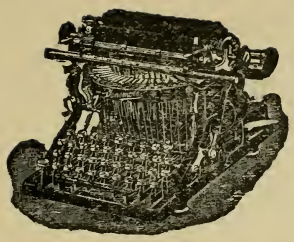

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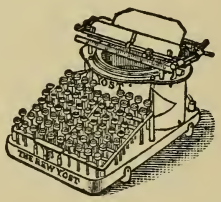

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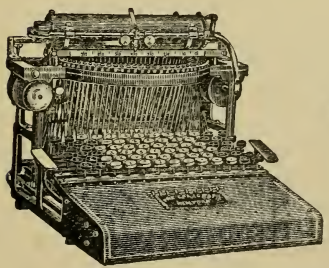

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THE CHICAGO

LUTHERAN SEMINARY RECORD

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Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

AN ADDRESS AT OUR DAILY SERVICE. (1)

Text: John ii. 1-12.

If the blind people in this world entirely outnumbered those that can see, it would be impossible for the latter to convince the former that they were telling the truth when they described the beauties of the sunlight or the varied hues of the flowers. The blind would only shake their heads and insist that the seeing were the victims of a delusion and a fraud. But the contradiction of every blind man in the world would not shake the seeing

1 The devotional and inner life ought especially to be developed in a Theological Seminary. How this can best be done is one of the great problems so difficult to solve. The Church in all ages has sought to develop the devotional life among her clergy by keeping the Canonical Hours. But this is impossible in the active ministry of the Protestant Church, although an ideal attempt has been made for the Lutheran Church in the *Evangelical Breviary* of Dieffenbach and Mueller. We have found it possible, however, to have three Daily Services for our students, at which the Dean of the Seminary is always present, leading at the Matin and Vesper Services (15 minutes each), while the students in alphabetical order conduct the Noon-day Service (30 minutes). At this last service a short address is also given by the student, which during this present Seminary year, 1897-8, consists of brief expository addresses on the Gospel of John, verse by verse. The texts are appointed a week ahead of time, and may consist of two or more verses, according to the context. The address here published was given in the Chapel, Oct. 29, 1897, in the regular order, and is here presented just as it was delivered,—the speaker not knowing that we would ask for a copy for publication.

man's faith in the reality of the beauty and the grandeur around him. He knows that they are real.

It is somewhat similar when we speak of beholding the glory of Christ, the true Light which "lighteth every man coming into the world." Truly He lighteth every man; but for most men the light is as invisible as the rays of sunlight which fall upon the eyelids of a man born blind. Those who have not faith cannot behold the glory of Christ, and there are so many without faith that they can inspire each other by saying that the Christian's glory is only a bitter delusion. And so they approach the Bible with natural and critical intellect and common sense, demanding a rational explanation of a miracle before they will believe. Yet they can never see the glory of a miracle before they have faith. Even if they did see an actual miracle performed they would not believe. We have no record that the servants who carried the water to the ruler of the feast believed, though they had seen an actual miracle performed. No, the glory of Christ can only be seen when we have faith in Him, as this miracle clearly teaches.

When we read "this beginning of His signs," the word *signs* is not used by chance. This word means that whenever we read one of His miracles, we are to see in it a meaning pointing to His saving work for which He came into this world. He did not perform miracles to astonish the multitude, but to gain believing disciples. The miracles of the moment were to point to the eternal salvation which He offered free to all. Any one then who sees only the external phenomena in a miracle, and not deeper signs, is totally blind, though he may be conversant with the learning of the ages.

It is significant, too, that Jesus made water into wine. Wine, the best gift of Mother Earth! Wine, that gives strength to the weak and the weary! When vitality is low, wine will renew it again. By His almighty power He provided an abundance of this good gift. The lesson to be learned is that Christ has provided a life-giving power and a peace for the soul better than anything Mother Earth can produce. But the best wine cannot give its strength to the exhausted one who persistently refuses to partake of it. The wine must become

mingled with the blood before it can do its work. Likewise all the help which Jesus offers us will be of no avail till we accept it in faith. Only when the heart opens itself and receives Jesus can He impart to it life and power.

We must not have any preconceived idea of the manner in which Christ will reveal this glory to us. We would naturally suppose that Mary was well fitted to behold His glory. For thirty years she had watched His sinless life and she had unbounded faith in Him. She did not even stop to ask Him to help, but simply said, "They have no wine." But notice the answer which she receives to this modest statement. How harshly it sounds! It seems as if Jesus would with one stroke cut the cord of love which bound them together and sever the condition of mother and son: "Woman, what have I to do with thee? Mine hour is not yet come." Yes, He did put aside the natural affinity existing between them; but it was only to establish the more precious bond at the foot of the cross between Saviour and sinner. And we know from her commands to the servants that she did not lose her faith in Him for a moment, though she was deprived of boasting of her remarkable Son. Unless she had seen the glory of God in His apparently harsh words she could never have said, "Whatsoever He saith unto you, do it!"

Those who are unwilling to throw themselves at Christ's feet without any conditions urge that this was a rather clumsy miracle. Why did Christ insist on water being drawn, filled into pots, and carried to the Master of the Feast? Could He not as well by His almighty power have called down wine directly from heaven? But God works in His own way and we must not presume to dictate to Him. The water of baptism and the wine and bread of the sacrament of the altar and the Word, are to our reason no more fitting vehicles of grace than was the water for the wine at that village marriage feast. But all believers can testify that the sacraments and the Word do have that life-giving power.

May God grant us Mary's faith and humility, that we may see Christ's spiritual glory no matter how He reveals Himself to us.—*Amen.*

LEONARD LEAS.

The forefathers of Leonard Leas for several generations were Pennsylvania Germans and members of the Lutheran Church. His father's name was Jacob Leas, his mother's, Elizabeth *nee* Zimmerman. Their son Leonard was born at York, Pa., March 20th, 1811. When about eight years old his parents moved westward with their family and settled at Annapolis, Ohio.

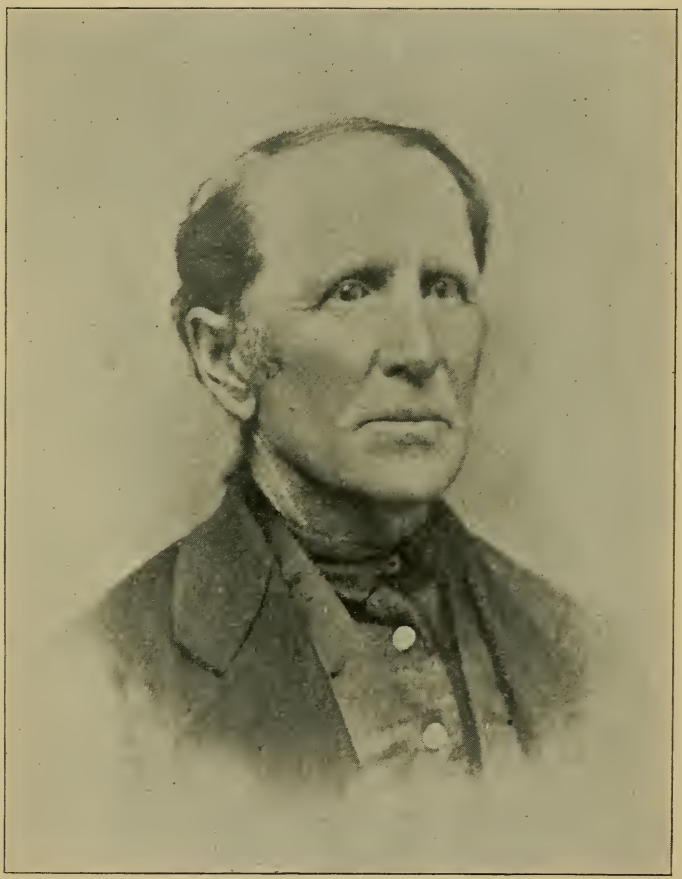
After due instruction in our holy faith, and in accordance with ancient and sacred usage, in his early youth, Mr. Leas was admitted to the full privileges of the Church; being confirmed by the Rev. J. Manning.

In February, 1833, Leonard Leas was united in marriage with Miss Mary Campbell, a lady of Scotch-Irish parentage. God crowned their union with four daughters and two sons. These children yet live to honor the memory of their departed parents; except the eldest son, James, who died in the army from wounds received at the battle of Atlanta, Ga.

In 1864, Nokomis, Ill., became the home of Mr. Leas and his household. Here he united in the organization of a Lutheran Church, and until the time of his death was one of its most faithful members and chief supporters. His brethren recognized his superior character and fidelity and chose him as an elder of the congregation; the duties of which office he conscientiously performed during his entire residence at Nokomis.

Mr. Leas was a farmer, industrious, prudent and of good business habits, and was successful in his most useful and honorable calling. God blessed his labors and abundantly prospered the work of his hands.

Mr. Leas was unobtrusive in the discharge of his duty as one of God's stewards. He studied the needs of the Church and made contributions to her varied activities. Home and Foreign Missions, education, the Orphan cause, the Lutheran Deaconess Hospital at Jacksonville, Ill., received his generous support. It would be contrary to his settled habit in giving, were record here to be made of the sums devised in his last will and testament for worthy institutions of mercy. He obeyed our Lord's injunction, "Let not thy left hand know what thy right hand doeth."



Leonard Leas

Being himself a pioneer, Mr. Leas well knew the difficulties connected with the securing of pastors for the many and scattered Lutherans throughout the Great West. He understood that the best provision for the shepherdless of his own household of faith could be made by the training and education of qualified men from the fields and in the territory, within which their pastoral labors should be performed.

When the establishment of the Lutheran Theological Seminary at Chicago was discussed, Mr. Leas at once took great interest in the project. It promised relief to those who vainly plead for faithful pastors and the blessed privileges of their Mother Church in the West.

It opened a practical way to realize a hope which his heart had long cherished, and for which his earnest prayers had often gone up to God. He resolved that he would do what he could in aid of the contemplated Seminary.

Mr. Leas made known his purpose to his personal and valued friend, the late Rev. W. A. Passavant, D.D., and on April 1, 1887, placed in his hands the grateful offering of one thousand dollars in furtherance of the proposed Institution. When the Directors met for organization, and the Seminary was opened at its humble beginning, October 1, 1891, there was paid by the Rev. Dr. Passavant to the Treasurer from this donation of Leonard Leas the sum of one thousand, two hundred and seventy dollars; principal, and interest thereon in full for four and one-half years.

Mr. Leas entered the better life, April 22, 1892, at the ripe old age of 81 years, one month and two days, and his works do follow him.

He walked by faith and sowed in hope. So many years previous to its opening did he plan and give that this Theological Seminary might be established. Rich and blessed is the harvest which the Church of his love now reaps through the prayers, labors and offerings of Leonard Leas and of his fellow workmen in the Lord's service. Many will arise to revere their memory and to call them blessed.

May their goodly example, in faith and doing, be

followed by devout men and women throughout all the churches, that the hearts and hands of those upon whom God has laid the care and management of this "School of the prophets" may be cheered and strengthened, and that its present sphere of usefulness and good may be soundly enlarged to the increasing glory of our gracious Lord and Saviour, and to the perpetual welfare of His Holy Christian Church.

H. W. R.

A NEW YEAR'S GREETING.

Another year is ended. Each one of us, if we review the year, will find many things for which to be grateful to our heavenly Father. The church has been open; the gospel preached; grace abounded toward us freely. The seasons have come and gone, the earlier and the later rain. Thou, oh Lord, hast crowned the fields with Thy blessing.

We have reason to say with the Psalmist, "Bless the Lord, oh my soul, and forget not all His benefits."

The individual, the family, the church, each has much for which to thank God; so have we as a Theological Seminary.

No one of our students during the past year, or indeed, during our existence as a Seminary, has been called away by death. During the past year no one of our students or professors, has suffered severe illness.

Our Seminary has also been blessed of God in its support. It is impossible, by practicing the most rigid economy, to pay the instructors their meager salaries, help indigent students, meet incidental expenses such as fuel, light, insurance, interest, etc., with less than $10,000 per year. To whom shall we go for this sum of money? To the Synod of the Northwest with but 1,165 communicant members. To the Chicago Synod with but 4,033 members. To the District Synod of Ohio with 10,000 members. These are the Synods which lie on our immediate territory; but all these

Synods combined could not carry on their mission and educational work and our $10,000 in addition.

Knowing this, no Synod, as such, is asked to help in the work, but our plan is to do the work by appealing to individuals instead of any one or number of Synods. We rely alone on free-will offerings of individuals in the church. No number of men, no Synod has said to us, "we will pay your expenses." Who then will pay them, seeing no one is bound to do so. The Lord only knows. About 1,600 people, scattered from New York to Duluth, have helped us in the past. It is because of this help that we exist today as a Seminary.

We must have about $4,500 before the first of May next. Dear reader, can you not help? If you can help and do not, no one else will give what you might have given and we will be short just that amount. You have enjoyed Christmas, have given and received presents and have had your joy in the Christ-child. You cannot send us a Christmas present, but early in the new year, you can make us rejoice by sending us an offering to help our students and professors, who depend alone on your benevolence. Our treasury is empty unless you fill it. The students pay nothing for their instruction. We have no endowment for professors' salary or current expenses. For the help you have given us in the past year, we are grateful. You have helped in proportion to your gift to carry on the work. The work has prospered because of your help. It will continue to prosper if you continue to assist in the work. Help us; when you sit by your firesides these long winter evenings, cracking nuts, reading books, singing hymns, watching the romping children, with all your needs supplied, how pleasant it will be for you to recall that you have helped threescore young men and a corps of teachers to the necessaries of life, in order that a ministry may be prospered for our beloved Zion.

Trusting you all have had a Merry Christmas and will have a happy and prosperous New Year.

Sincerely yours,

AUSTIN D. CRILE,
Financial Secretary.

SOME RECENT BOOKS.

(Under this heading we will notice, from time to time, such new books as we regard of permanent value. We do not obligate ourselves to notice all the books sent for review.)

ARCHER, HARRY G., AND REED, LUTHER D. *The Psalter and Canticles, pointed for chanting to the Gregorian Psalm Tones.* With a plain Song setting for the Order of Matins and Vespers, accompanying Harmonies, and Tables of Proper Psalms for the use of Evangelical Lutheran congregations. With an introduction by D. H. GEISSINGER, D.D. New York. The Christian Literature Co., 1897. Pp. 450.

This work, the nature of which is indicated in the title, cannot be too highly commended. We have used it twice daily in our devotional exercises of the Seminary, at Matins and Vespers, during the last three months, and can testify to its merits and adaptability. We will use it regularly hereafter.

BARTLETT, SAMUEL COLCORD. *The Veracity of the Hexateuch.* Fleming H. Revell Co., Chicago, New York, Toronto. Pp. 404. Price $1.50.

A most excellent work on a burning question of the day, written from a conservative standpoint. The author not only deals with the topics raised by the Higher Negative Critics, but discusses some of the most important topics raised in the study of the Book of Genesis. It gives a clear summary of all the points at issue in the controversy.

SHEATSLEY, REV. J. *The Teacher's Annual* or Assistant to understand the International Lessons for 1898. Lutheran Book Concern, Columbus, Ohio. 1897. Pp. 403. Price $.75; per half dozen, $3.00.

We have been especially pleased with this work. The plan adopted is excellent, and the exposition simple, clear and Biblical. We only hope that this book will be introduced into every Lutheran Sunday school where the International Lessons are used.

BLISS, EDWIN MUNSELL. *A Concise History of Missions.* Fleming H. Revell Co., New York, Chicago, Toronto. Pp. 321. Price, 75 cents.

Dr. Bliss is the editor of "The Encyclopædia of Missions," and gives us here exactly what it professes to be. The book is divided into three parts: 1) General

History; 2) Development of the Field; 3) Organization and Methods of Mission Work. Due attention has been paid to Lutheran Missions. We know of no better work as a text-book. The Bibliography given in an Appendix is excellent.

BERRY, GEORGE RICKER. *A New Greek-English Lexicon to the New Testament.* Supplemented by a chapter elucidating the Synonyms of the New Testament, with a complete Index to the synonyms. Hinds & Noble, Cooper Institute, New York city. Pp. 275. Price, $1.00.

The best pocket Lexicon of the Greek Testament extant, in clear type and well printed. It deserves a large circulation.

JACOBS, HENRY E.; SPIEKER, GEORGE FREDERICK; SWENSSON, CARL A. *Annotations on the Epistles of Paul to 1 Corinthians vii.-xvi., 2 Corinthians and Galatians.* New York, Christian Literature Co. Pp. 404. Price, $2.00. Subscription Price to the whole set, $1.50 per volume.

This is volume eight of the Lutheran Commentary, and deserves a place, with the other volumes, in the home of every Lutheran family.

GRAUL, KARL. *The Distinctive Doctrines of the Different Christian Confessions in the Light of the Word of God.* Also a presentation of the Significance and Harmony of Evangelical Doctrine and a Summary of the principal unsound Religious tendencies in Christianity. Translated from the Twelfth German edition by D. M. MARTENS, D.D. Lutheran Book Concern, Columbus, Ohio. 1897. Pp. 282. Price, 60 cents.

For several years we have been waiting for this translation of Graul, and the Church is greatly indebted to Dr. Martens for the faithfulness and skill with which he has executed his work. The merits of the book itself are well known to our clergy, and I only wish that we could place a copy of this work in the home of every English-speaking Lutheran family in the West. We are using this work as an introductory text-book in our Course of Comparative Symbolics.

MACCOUN, TOWNSEND. *The Holy Land in Geography and in History.* Two volumes. Vol. 1, Geography. Pp. 96+ Maps 53. Vol. 2, History. Pp. 136+Maps and Charts 92. Townsend MacCoun, New York. 1897. Price, $2.00.

These two dainty little volumes, convenient for a woman to take with her to the Sunday school, are an

illustration to what perfection the modern bookmaker's art has reached. And the contents are worthy of such a setting. The idea is unique, and has been well executed. It was a positive delight to examine these 154 maps, many of them taken from actual survey maps of the Palestine Exploration Fund, so arranged as to illustrate the History and Geography of the Bible from the earliest times down to the Palestine of today. Each map is accompanied by a continuous narrative, written in the light of the latest discoveries of archæology and travel.

LANSING, J. G. *Outlines of Special Introduction to the Books of the Old Testament.* With an Introductory Statement upon Old Testament Philology. New Brunswick, N. J. 1897. Pp. 236. Price, $1.00.

These Introduction Outlines were first printed in accordance with an action of the General Synod of the Reformed Church in America for the benefit of its students in the Theological Seminary at New Brunswick, New Jersey. This second edition has been enlarged and revised. We know of no better Special Introduction to the Books of the Old Testament. It is written from the conservative standpoint, and we know of no better text-book for use in Theological Seminaries.

DEINDOERFER, JOHANNES. *Geschichte der Evang.-Luth. Synode von Iowa und anderen Staaten.* Chicago, Ill. 1897. Pp. 383. Price, $1.25.

This history of the Iowa Synod, so graphically told, illustrates the marvelous growth of our Lutheran Church in this country, especially in the West. The volume is but another chapter in the great History of the Missions of this century. Founded in 1854 by four pastors, of of whom Pastor Deindoerfer, the writer of this volume, was one, this Synod by the blessing of God has become one of the most active and influential in the West, noted for its missionary zeal, and now numbers about 400 pastors, 800 congregations, and some 75,000 communicants.

STIFLER, J. M. *An Introduction to the Study of the Acts of the Apostles.* Fleming H. Revell Company, New York, Chicago, Toronto. Pp. 287. Price, 75 cents, *net.*

Dr. Stifler is Professor of New Testament Exegesis in Crozer Theological Seminary (Baptist), near Philadelphia, and here gives us the results of his ripe studies. This work is not exactly a commentary, but attempts to trace out the course of thought and the purpose had in view in each chapter. The whole book is discussed in twenty brief sections. The plan of the work is largely after that of Baumgarten, and is a model of conciseness and clearness.

STIFLER, JAMES M. *The Epistle to the Romans.* A Commentary, logical and historical. Fleming H. Revell Company, New York, Chicago and Toronto. 1897. Pp. 275. Price, $1.25.

This work on Romans differs altogether, in manner of treatment, from the author's book on Acts, noticed above. The writer aims by dispassionate study to ascertain the meaning of Paul's language. Part of the Preface is worth quoting: "This book is not a hasty product, but the result of many years of labor. The author has had the privilege and pleasure of guiding more than twenty classes of theological students through the Epistle to the Romans, fourteen of these using the original text. The instruction has not been given by means of lectures read or dictated by the teacher. Each word and each idea in the epistle have been discussed with the class, every member of which had the utmost liberty to suggest his difficulty, to ask questions, to oppose, to deny, or to call up the contrary view of any commentator. While the very words written by the apostle have been considered and weighed one by one, the result is not presented in that form, nor with any but the very least reference to the Greek. In preparing this book two things have been kept steadily in view: First, Paul's point of view, and secondly, to give the course of thought without a break." This work is a valuable addition to the literature of this great Epistle.

SHEATSLEY, J. *The Holy Service.* A short treatise on Worship and the Public Service of God's House. Lutheran Book Concern, Columbus, Ohio. Pp. 211. Price, 65 cents.

The Lutheran Book Concern of Columbus is of late publishing some excellent works of a popular character, suitable for our Lutheran homes. The volume before us

discusses under twenty-four short chapters the Nature of Christian Worship in general, and of Public Worship in God's Sanctuary, in particular. Under Christian Worship in general, such topics as the aim and purpose of worship, the spirituality, truth, faith, reverence, humility and joyfulness in worship are treated in a most practical and edifying manner, while under the Service of God's House, such practical subjects as the preparation for the Service, prayer, the sermon, singing, the offering, decorum in the House of God, the home life after the services, are clearly discussed. The book deserves a large circulation and will do much good.

HAEUSSER, LUDWIG. *The Period of the Reformation* (1517-1648). Edited by WILHELM ONCKEN. Translated by MRS. G. STURGE. New edition, complete in one volume. American Tract Society, New York. Pp. 702. Price, $1.50.

This well-known work, which is recognized as a standard history of this important period, has been re-issued in a cheap form. It contains a spirited and impartial sketch of the history of the Reformation in Germany, Switzerland, France, Denmark, Sweden and England.

SEMINARY NOTES.

Rev. Dr. Sadtler recently made an unusually interesting trip to Leechburg, Pa.

Rev. Prof. Heiman was out to Wisconsin lately attending a large Norwegian Conference in the interests of Jewish Missions. He made an address in Norwegian.

Rev. Prof. Gustav Mack is doing good work in Church History and New Testament Greek.

Rev. Viggo Mengers, who graduated last spring, has been called as Professor of Practical Theology in the Danish Lutheran Seminary at Blair, Neb.

At the opening of the Fall Session the ladies of St. Mark's church gave a very enjoyable reception to the students.

Our trouble with some of the boys is that they will work too hard and neglect to take sufficient exercise.

The Christmas examinations are over and the boys generally did well.

About one-half of our students are spending the holidays preaching and missionating.

Through the kindness of Mrs. B. M. Schmucker, the Seminary Library has lately received over fifty volumes, many of which are rare and valuable, from the library of the late Dr. Schmucker. Also from the Rev. J. Fishburn, of Elizabethtown, Pa., five valuable volumes of Minutes, etc., of various Synods.

We hope the time may soon come when some of our English congregations will imitate the example of the English Lutheran Church of Fort Wayne, Ind., Rev. S. Wagenhals, D. D., pastor. For several years this congregation, through the individual gifts of the congregation, has been supporting the Instructor of Elocution in our Seminary, and are paying regularly the salary of the Instructor. There are other English congregations which could do the same, if the matter was properly presented to them. A regular contribution yearly of $300 to $500 pays for an Instructorship.

The Treasurer will thankfully receive and acknowledge any offering for the needs of the Seminary. Address,

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THE DOCTRINAL THEOLOGY OF THE EVANGELICAL LUTHERAN CHURCH. VERIFIED FROM THE ORIGINAL SOURCES. By the late Heinrich Schmid, Doctor and Professor of Theology at Erlangen. Second English Edition, revised according to the Sixth German Edition, by Charles A. Hay, D. D., etc., and Henry E. Jacobs, D. D., etc. 691 pages. **$4.00.**

"This is a very handsome and valuable new edition of a book, which, besides being a standard work of Lutheran Theology all the world over, has its peculiar claims on the English Lutheran Church in America. Nearly half a century ago the first cautious and modest efforts to lead the English-speaking part of our Church to a better and fuller appreciation of the wonderful dogmatical system of our earlier theologians were made with the help of Schmid's Dogmatik. The book will find a ready sale among students and educated laymen."—*Lutheran Church Review.*

LUTHER'S COMMENTARY ON THE SERMON ON THE MOUNT. Translated by Charles A. Hay, D. D. 12mo., pp. 506. **$1.50.**

"This is a running commentary on the fifth, sixth and seventh chapters of the gospel by Matthew. In his preface, Luther hopes his publication, 'by the Grace of God, may help to preserve and maintain the true, pure and Christian understanding of this teaching of Christ, because these sayings and texts are so very common and so often used throughout all Christendom,' and further says 'it is hard to understand how the very devil himself has, by his apostles, so cunningly twisted and perverted especially the fifth chapter, as to make it teach the very opposite to what it means.' It is truly refreshing to get at something that is not polished, so as to glance off, but that bristles with many sharp points and rough angles, sanctified by the devout, godly, erudite spirit that was back of them. This book is an acquisition to English readers."—*Augsburg Sunday-School Teacher.*

LIFE OF LUTHER. Translated from the German of Prof. Julius Kostlin, Halle, Germany. Edited by J. G. Morris, D.D., LL.D. 1 vol. 8vo., 496 pages. 16 full-page illustrations. Cloth, plain edges, **$2.50;** Cloth, gilt edges, **$3.00;** Sheep, marbled edges, **$3.50;** Morocco, gilt edges, **$5.00.**

"It may be said that this biography must be, for many years to come, the standard biography of Luther. It is not such a book as one would place in the hands of a child; but it is the work, on its subject, for a minister, or a theological student, or a thoughtful Sunday-School teacher. Those who care less for romance than the truth will find the book not only interesting, but absorbing."—*The Sunday-School Times.*

LECTURES ON THE AUGSBURG CONFESSION. 8vo. Cloth, 888 pages. **$3.00.**

"These lectures were delivered during the last twenty-one years, by as many different lecturers, each taking a different Article for discussion, until all were treated of. This book has an open field, for there is nothing like it in the English language. It helps to meet the great want of a setting forth of Lutheran doctrines in English dress. We commend the book to all, and cannot but think it will do good. It is worthy of a place in any library."—*Augsburg Sunday-School Teacher.*

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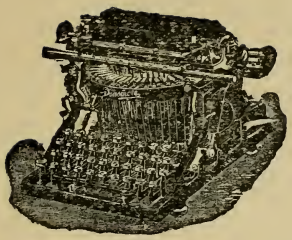

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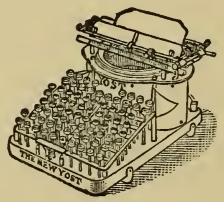

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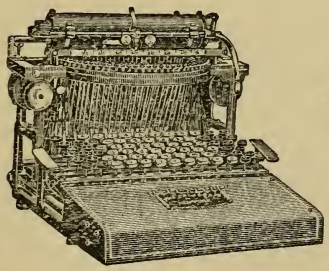

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